MARX

Genesis of Capital

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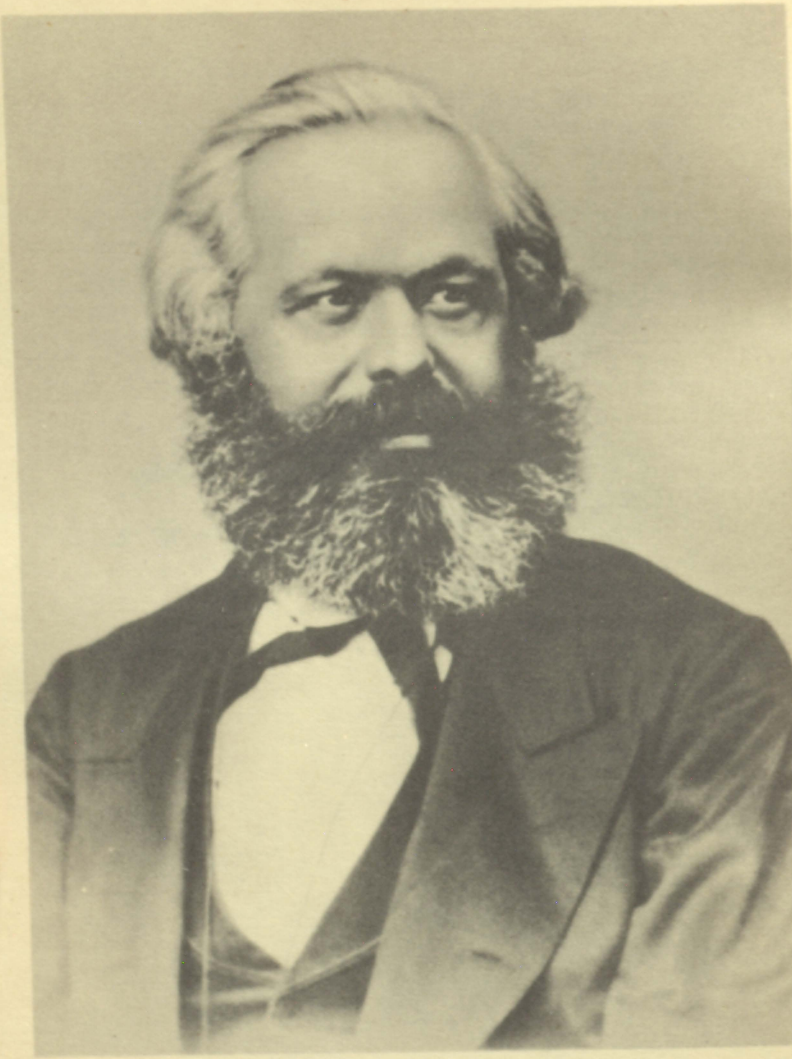

Karl Marx

Workers of All Countries, Unite!

MARX

Genesis of Capital

Donated by
Sri T. Madhusudana Rao

Progress Publishers
Moscow

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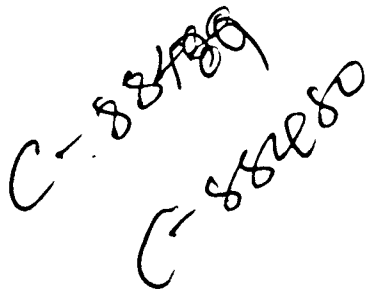

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THE SECRET OF PRIMITIVE ACCUMULATION

We have seen how money is changed into capital; how through capital surplus-value is made, and from surplus-value more capital. But the accumulation of capital pre-supposes surplus-value; surplus-value pre-supposes capitalistic production; capitalistic production pre-supposes the pre-existence of considerable masses of capital and of labour-power in the hands of producers of commodities. The whole movement, therefore, seems to turn in a vicious circle, out of which we can only get by supposing a primitive accumulation (previous accumulation of Adam Smith) preceding capitalistic accumulation; an accumulation not the result of the capitalist mode of production, but its starting-point.

This primitive accumulation plays in Political Economy about the same part as original sin in theology. Adam bit the apple, and thereupon sin fell on the human race. Its origin is supposed to be explained when it is told as an anecdote of the past. In times long gone by there were two sorts of people; one, the diligent, intelligent, and, above all, frugal élite; the other, lazy rascals, spending their substance, and more, in riotous living. The legend of theological original sin tells us certainly how man came to be condemned to eat his bread in the sweat of his brow; but the history of economic original sin reveals to us that there are people to whom this is by no means essential. Never mind! Thus it came to pass that the former sort accumulated wealth, and the latter sort had at last nothing to sell except their own skins. And from this original sin dates the poverty of the great majority that, despite all its labour, has up to now nothing to sell but itself, and the wealth of the few that

increases constantly although they have long ceased to work. Such insipid childishness is every day preached to us in the defence of property. M. Thiers, e.g., had the assurance to repeat it with all the solemnity of a statesman, to the French people, once so *spirituel*. But as soon as the question of property crops up, it becomes a sacred duty to proclaim the intellectual food of the infant as the one thing fit for all ages and for all stages of development. In actual history it is notorious that conquest, enslavement, robbery, murder, briefly force, play the great part. In the tender annals of Political Economy, the idyllic reigns from time immemorial. Right and "labour" were from all time the sole means of enrichment, the present year of course always excepted. As a matter of fact, the methods of primitive accumulation are anything but idyllic.

In themselves money and commodities are no more capital than are the means of production and of subsistence. They want transforming into capital. But this transformation itself can only take place under certain circumstances that centre in this, viz., that two very different kinds of commodity-possessors must come face to face and into contact; on the one hand, the owners of money, means of production, means of subsistence, who are eager to increase the sum of values they possess, by buying other people's labour-power; on the other hand, free labourers, the sellers of their own labour-power, and therefore the sellers of labour. Free labourers, in the double sense that neither they themselves form part and parcel of the means of production, as in the case of slaves, bondsmen, &c., nor do the means of production belong to them, as in the case of peasant-proprietors; they are, therefore, free from, unencumbered by, any means of production of their own. With this polarisation of the market for commodities, the fundamental conditions of capitalist production are given. The capitalist system pre-supposes the complete separation of the labourers from all property in the means by which they can realise their labour. As soon as capitalist production is once on its own legs, it not only maintains this separation, but reproduces it on a continually extending scale. The process, therefore, that clears the way for the capitalist system, can be none other than the process which takes away from the labourer the possession of his means of production; a process that

transforms, on the one hand, the social means of subsistence and of production into capital, on the other, the immediate producers into wage-labourers. The so-called primitive accumulation, therefore, is nothing else than the historical process of divorcing the producer from the means of production. It appears as primitive, because it forms the pre-historic stage of capital and of the mode of production corresponding with it.

The economic structure of capitalistic society has grown out of the economic structure of feudal society. The dissolution of the latter set free elements of the former.

The immediate producer, the labourer, could only dispose of his own person after he had ceased to be attached to the soil and ceased to be the slave, serf, or bondman of another. To become a free seller of labour-power, who carries his commodity wherever he finds a market, he must further have escaped from the regime of the guilds, their rules for apprentices and journeymen, and the impediments of their labour regulations. Hence, the historical movement which changes the producers into wage-workers, appears, on the one hand, as their emancipation from serfdom and from the fetters of the guilds, and this side alone exists for our bourgeois historians. But, on the other hand, these new freedmen became sellers of themselves only after they had been robbed of all their own means of production, and of all the guarantees of existence afforded by the old feudal arrangements. And the history of this, their expropriation, is written in the annals of mankind in letters of blood and fire.

The industrial capitalists, these new potentates, had on their part not only to displace the guild masters of handicrafts, but also the feudal lords, the possessors of the sources of wealth. In this respect their conquest of social power appears as the fruit of a victorious struggle both against feudal lordship and its revolting prerogatives, and against the guilds and the fetters they laid on the free development of production and the free exploitation of man by man. The chevaliers d'industrie, however, only succeeded in supplanting the chevaliers of the sword by making use of events of which they themselves were wholly innocent. They have risen by means as vile as those by which the Roman freedman once on a time made himself the master of his *patronus*.

The starting-point of the development that gave rise to the wage-labourer as well as to the capitalist, was the servitude of the labourer. The advance consisted in a change of form of this servitude, in the transformation of feudal exploitation into capitalist exploitation. To understand its march, we need not go back very far. Although we come across the first beginnings of capitalist production as early as the 14th or 15th century, sporadically, in certain towns of the Mediterranean, the capitalistic era dates from the 16th century. Wherever it appears, the abolition of serfdom has been long effected, and the highest development of the middle ages, the existence of sovereign towns, has been long on the wane.

In the history of primitive accumulation, all revolutions are epoch-making that act as levers for the capitalist class in course of formation; but, above all, those moments when great masses of men are suddenly and forcibly torn from their means of subsistence, and hurled as free and "unattached" proletarians on the labour-market. The expropriation of the agricultural producer, of the peasant, from the soil, is the basis of the whole process. The history of this expropriation, in different countries, assumes different aspects, and runs through its various phases in different orders of succession, and at different periods. In England alone which we take as our example, has it the classic form.[1]

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[1] In Italy, where capitalistic production developed earliest, the dissolution of serfdom also took place earlier than elsewhere. The serf was emancipated in that country before he had acquired any prescriptive right to the soil. His emancipation at once transformed him into a free proletarian, who, moreover, found his master ready waiting for him in the towns, for the most part handed down as legacies from the Roman time. When the revolution of the world-market [By the *revolution of the world-market* Marx means a sharp deterioration in the role which Genoa, Venice and other cities of Northern Italy played in transit trade. It occurred at the end of the 15th century as a result of great geographical discoveries such as the discovery of Cuba, Haiti, Bahama Islands, North America, a sea route to India round Africa and, finally, of South America.—*Ed.*], about the end of the 15th century, annihilated Northern Italy's commercial supremacy, a movement in the reverse direction set in. The labourers of the towns were driven *en masse* into the country, and gave an impulse, never before seen, to the *petite culture*, carried on in the form of gardening.

EXPROPRIATION OF THE AGRICULTURAL POPULATION FROM THE LAND

In England, serfdom had practically disappeared in the last part of the 14th century. The immense majority of the population[1] consisted then, and to a still larger extent, in the 15th century, of free peasant proprietors, whatever was the feudal title under which their right of property was hidden. In the larger seignorial domains, the old bailiff, himself a serf, was displaced by the free farmer. The wage-labourers of agriculture consisted partly of peasants, who utilised their leisure time by working on the large estates, partly of an independent special class of wage-labourers, relatively and absolutely few in numbers. The latter also were practically at the same time peasant farmers, since, besides their wages, they had allotted to them arable land to the extent of 4 or more acres, together with their cottages. Besides they, with the rest of the peasants, enjoyed the usufruct of the common land, which gave pasture to their cattle, furnished them with timber, fire-wood, turf, &c.[2] In all countries of Europe, feudal production is characterised by

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[1] "The petty proprietors who cultivated their own fields with their own hands, and enjoyed a modest competence . . . then formed a much more important part of the nation than at present. If we may trust the best statistical writers of that age, not less than 160,000 proprietors who, with their families, must have made up more than a seventh of the whole population, derived their subsistence from little freehold estates. The average income of these small landlords . . . was estimated at between £60 and £70 a year. It was computed that the number of persons who tilled their own land was greater than the number of those who farmed the land of others." Macaulay, "History of England," 10th ed., London, 1854, I. pp. 333, 334. Even in the last third of the 17th century, 4/5 of the English people were agricultural. (l. c., p. 413.) I quote Macaulay, because as systematic falsifier of history he minimises as much as possible facts of this kind.

[2] We must never forget that even the serf was not only the owner, if but a tribute-paying owner, of the piece of land attached to his house, but also a co-possessor of the common land. "Le paysan y (in Silesia, under Frederick II.) est serf." Nevertheless, these serfs possess common lands. "On n'a pas pu encore engager les Silésiens au partage des communes, tandis que dans la Nouvelle Marche, il n'y a guère de village où ce partage ne soit exécuté avec le plus grand succès." (Mirabeau, "De la monarchie prussienne." Londres, 1788, t. ii, pp. 125, 126.)

division of the soil amongst the greatest possible number of sub-feudatories. The might of the feudal lord, like that of the sovereign, depended not on the length of his rent-roll, but on the number of his subjects, and the latter depended on the number of peasant-proprietors.[1] Although, therefore, the English land, after the Norman conquest, was distributed in gigantic baronies, one of which often included some 900 of the old Anglo-Saxon lordships, it was bestrewn with small peasant properties, only here and there interspersed with great seignorial domains. Such conditions, together with the prosperity of the towns so characteristic of the 15th century, allowed of that wealth of the people which Chancellor Fortescue so eloquently paints in his "Laudibus legum Angliæ": but it excluded the possibility of capitalistic wealth.

The prelude of the revolution that laid the foundation of the capitalist mode of production, was played in the last third of the 15th, and the first decade of the 16th century. A mass of free proletarians was hurled on the labour-market by the breaking-up of the bands of feudal retainers, who, as Sir James Steuart well says, "everywhere uselessly filled house and castle."* Although the royal power, itself a product of bourgeois development, in its strife after absolute sovereignty forcibly hastened on the dissolution of these bands of retainers, it was by no means the sole cause of it. In insolent conflict with king and parliament, the great feudal lords created an incomparably larger proletariat by the forcible driving of the peasantry from the land, to which the latter had the same feudal right as the lord himself, and by the usurpation of the common lands. The rapid rise of the Flemish wool manufactures, and the corresponding rise in the price of wool in England, gave the direct impulse to these evictions. The old nobility had been devoured by the great feudal wars. The new nobility was the child of its time, for which money was the power of all powers. Trans-

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[1] Japan, with its purely feudal organisation of landed property and its developed *petite culture*, gives a much truer picture of the European middle ages than all our history books, dictated as these are, for the most part, by bourgeois prejudices. It is very convenient to be "liberal" at the expense of the middle ages.

* J. Steuart, *An Inquiry into the Principles of Political Economy*, Vol. I, Dublin, 1770, p. 52.—*Ed.*

formation of arable land into sheep-walks was, therefore, its cry. Harrison, in his "Description of England, prefixed to Holinshed's Chronicles," describes how the expropriation of small peasants is ruining the country. "What care our great encroachers?" The dwellings of the peasants and the cottages of the labourers were razed to the ground or doomed to decay.

"If," says Harrison, "the old records of euerie manour be sought... it will soon appear that in some manour seventeene, eighteene, or twentie houses are shrunk... that England was neuer less furnished with people than at the present.... Of cities and townes either utterly decaied or more than a quarter or half diminished, though some one be a little increased here or there; of townes pulled downe for sheepe-walks, and no more but the lordships now standing in them... I could saie somewhat."

The complaints of these old chroniclers are always exaggerated, but they reflect faithfully the impression made on contemporaries by the revolution in the conditions of production. A comparison of the writings of Chancellor Fortescue and Thomas More reveals the gulf between the 15th and 16th century. As Thornton rightly has it, the English working class was precipitated without any transition from its golden into its iron age.

Legislation was terrified at this revolution. It did not yet stand on that height of civilisation where the "wealth of the nation" (i.e., the formation of capital, and the reckless exploitation and impoverishing of the mass of the people) figure as the *ultima Thule* of all state-craft. In his history of Henry VII., Bacon says:

"Inclosures at that time (1489) began to be more frequent, whereby arable land (which could not be manured without people and families) was turned into pasture, which was easily rid by a few herdsmen; and tenancies for years, lives, and at will (whereupon much of the yeomanry lived) were turned into demesnes. This bred a decay of people, and (by consequence) a decay of towns, churches, tithes, and the like.... In remedying of this inconvenience the king's wisdom was admirable, and the parliament's at that time... they took a course to take away depopulating inclosures, and depopulating pasturage."

An Act of Henry VII., 1489, cap. 19, forbade the destruction of all "houses of husbandry" to which at least 20 acres of land belonged. By an Act, 25 Henry VIII., the same law was renewed. It recites, among other things, that

"many farms and large flocks of cattle, especially of sheep, are concentrated in the hands of a few men, whereby the rent of land has much risen and tillage has fallen off, churches and houses have been pulled down, and marvellous numbers of people have been deprived of the means wherewith to maintain themselves and their families."

The Act, therefore, ordains the rebuilding of the decayed farmsteads, and fixes a proportion between corn land and pasture land, &c. An Act of 1533 recites that some owners possess 24,000 sheep, and limits the number to be owned to 2,000.[1] The cry of the people and the legislation directed, for 150 years after Henry VII., against the expropriation of the small farmers and peasants, were alike fruitless. The secret of their inefficiency Bacon, without knowing it, reveals to us.

"The device of King Henry VII.," says Bacon, in his "Essays, Civil and Moral," Essay 29, "was profound and admirable, in making farms and houses of husbandry of a standard; that is, maintained with such a proportion of land unto them as may breed a subject to live in convenient plenty, and no servile condition, and to keep the plough in the hands of the owners and not mere hirelings."[2]

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[1] In his "Utopia," Thomas More says, that in England "your shepe that were wont to be so meke and tame, and so smal eaters, now, as I heare saye, be become so great devourers and so wylde that they eate up, and swallow downe, the very men themselfes." "Utopia", transl. by Robinson, ed. Arber, London, 1869, p. 41.

[2] Bacon shows the connexion between a free, well-to-do peasantry and good infantry. "This did wonderfully concern the might and mannerhood of the kingdom to have farms as it were of a standard sufficient to maintain an able body out of penury, and did in effect amortise a great part of the lands of the kingdom unto the hold and occupation of the yeomanry or middle people, of a condition between gentlemen, and cottagers and peasants.... For it hath been held by the general opinion of men of best judgment in the wars... that the principal strength of an army consisteth in the infantry or foot. And to make good infantry it requireth men bred, not in a servile or indigent fashion, but in some free and plentiful manner. Therefore, if a state run most to noblemen and gentlemen, and that the husbandmen and ploughmen be but as their workfolk and labourers, or else mere cottagers (which are but hous'd beggars), you may have a good cavalry, but never good stable bands of foot.... And this is to be seen in France, and Italy, and some other parts abroad, where in effect all is noblesse or peasantry... insomuch that they are inforced to employ mercenary bands of Switzers and the like, for their battalions of foot; whereby also it comes to pass that those nations have much people and few soldiers." ("The Reign of Henry VII." Verbatim reprint from Kennet's England. Ed. 1719. Lond., 1870, p. 308.)

What the capitalist system demanded was, on the other hand, a degraded and almost servile condition of the mass of the people, the transformation of them into mercenaries, and of their means of labour into capital. During this transformation period, legislation also strove to retain the 4 acres of land by the cottage of the agricultural wage-labourer, and forbade him to take lodgers into his cottage. In the reign of Charles I., 1627, Roger Crocker of Front Mill, was condemned for having built a cottage on the manor of Front Mill without 4 acres of land attached to the same in perpetuity. As late as Charles I's reign, 1638, a royal commission was appointed to enforce the carrying out of the old laws, especially that referring to the 4 acres of land. Even in Cromwell's time, the building of a house within 4 miles of London was forbidden unless it was endowed with 4 acres of land. As late as the first half of the 18th century complaint is made if the cottage of the agricultural labourer has not an adjunct of one or two acres of land. Nowadays he is lucky if it is furnished with a little garden, or if he may rent, far away from his cottage, a few roods.

"Landlords and farmers," says Dr. Hunter, "work here hand in hand. A few acres to the cottage would make the labourers too independent."[1]

The process of forcible expropriation of the people received in the 16th century a new and frightful impulse from the Reformation, and from the consequent colossal spoliation of the church property. The Catholic church was, at the time of the Reformation, feudal proprietor of a great part of the English land. The suppression of the monasteries, &c., hurled their inmates into the proletariat. The estates of the church were to a large extent given away to rapacious royal favourites, or sold at a nominal price to speculating farmers and citizens, who drove out, *en masse*, the hereditary sub-tenants and threw their holdings into one. The legally guaranteed property of the poorer folk in a part of

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[1] Dr. Hunter, "Public Health. 7th Report 1864," London, 1865, p. 134. "The quantity of land assigned (in the old laws) would now be judged too great for labourers, and rather as likely to convert them into small farmers." George Roberts, "The Social History of the People of the Southern Counties of England in Past Centuries," Lond., 1856, pp. 184-185.)

the church's tithes was tacitly confiscated.[1] "Pauper ubique jacet,"* cried Queen Elizabeth, after a journey through England. In the 43rd year of her reign the nation was obliged to recognise pauperism officially by the introduction of a poor-rate.

"The authors of this law seem to have been ashamed to state the grounds of it, for [contrary to traditional usage] it has no preamble whatever."[2]

By the 16th of Charles I., ch. 4, it was declared perpetual, and in fact only in 1834 did it take a new and harsher form.[3]

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[1] "The right of the poor to share in the tithe, is established by the tenour of ancient statutes." (Tuckett, "A History of the Past and Present State of the Labouring Population," London, 1846, Vol. II., pp. 804-805.)

* "Everywhere the poor are unhappy"—a quotation from Ovid, *Fasts*, Book I, Verse 218.—*Ed.*

[2] William Cobbett, "A History of the Protestant Reformation," § 471.

[3] The "spirit" of Protestantism may be seen from the following, among other things. In the south of England certain landed proprietors and well-to-do farmers put their heads together and propounded ten questions as to the right interpretation of the poor-law of Elizabeth. These they laid before a celebrated jurist of that time, Sergeant Snigge (later a judge under James I.) for his opinion. "Question 9—Some of the more wealthy farmers in the parish have devised a skilful mode by which all the trouble of executing this Act (the 43rd of Elizabeth) might be avoided. They have proposed that we shall erect a prison in the parish, and then give notice to the neighbourhood, that if any persons are disposed to farm the poor of this parish, they do give in sealed proposals, on a certain day, of the lowest price at which they will take them off our hands; and that they will be authorised to refuse to any one unless he be shut up in the aforesaid prison. The proposers of this plan conceive that there will be found in the adjoining counties, persons, who, being unwilling to labour and not possessing substance or credit to take a farm or ship, so as to live without labour, may be induced to make a very advantageous offer to the parish. If any of the poor perish under the contractor's care, the sin will lie at his door, as the parish will have done its duty by them. We are, however, apprehensive that the present Act (43rd of Elizabeth) will not warrant a prudential measure of this kind; but you are to learn that the rest of the freeholders of the county, and of the adjoining county of B, will very readily join in instructing their members to propose an Act to enable the parish to contract with a person to lock up and work the poor; and to declare that if any person shall refuse to be so locked up and worked, he shall be entitled to no relief. This, it is hoped, will prevent persons in distress from wanting relief, and be the means of keeping down parishes." (R. Blakey, "The History of Political Literature from the earliest Times." Lond., 1855, Vol. II., pp. 84-85.) In Scotland,

These immediate results of the Reformation were not its most lasting ones. The property of the church formed the religious bulwark of the traditional conditions of landed property. With its fall these were no longer tenable.[1]

Even in the last decade of the 17th century, the yeomanry, the class of independent peasants, were more numerous than the class of farmers. They had formed the backbone of Cromwell's strength, and, even according to the confession of Macaulay, stood in favourable contrast to the drunken squires and to their servants, the country clergy, who had to marry their masters' cast-off mistresses. About 1750, the yeomanry had disappeared,[2] and so had, in the last decade of the 18th century, the last trace of the common land of the agricultural labourer. We leave on one side here the purely economic causes of the agricultural revolution. We deal only with the forcible means employed.

After the restoration of the Stuarts, the landed proprietors carried, by legal means, an act of usurpation, effected every-

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the abolition of serfdom took place some centuries later than in England. Even in 1698, Fletcher of Saltoun, declared in the Scotch Parliament, "The number of beggars in Scotland is reckoned at not less than 200,000. The only remedy that I, a republican on principle, can suggest, is to restore the old state of serfdom, to make slaves of all those who are unable to provide for their own subsistence." Eden, "The State of the Poor," London, 1797, Book I., ch. I., pp. 60-61, says, "The decrease of villenage seems necessarily to have been the era of the origin of the poor. Manufactures and commerce are the two parents of our national poor." Eden, like our Scotch republican on principle, errs only in this: not the abolition of villenage, but the abolition of the property of the agricultural labourer in the soil made him a proletarian, and eventually a pauper. In France, where the expropriation was effected in another way, the ordonnance of Moulins, 1566, and the Edict of 1656, correspond to the English poor-laws.

[1] Professor Rogers, although formerly Professor of Political Economy in the University of Oxford, the hotbed of Protestant orthodoxy, in his preface to the "History of Agriculture" lays stress on the fact of the pauperisation of the mass of the people by the Reformation.

[2] "A Letter to Sir T. C. Bunbury, Bart., on the High Price of Provisions. By a Suffolk Gentleman." Ipswich, 1795, p. 4. Even the fanatical advocate of the system of large farms, the author of the "Inquiry into the Connexion between the Present Price of Provisions," London, 1773, p. 139, says: "I most lament the loss of our yeomanry, that set of men who really kept up the independence of this nation; and sorry I am to see their lands now in the hands of monopolising lords, tenanted out to small farmers, who hold their leases on such conditions as to be little better than vassals ready to attend a summons on every mischievous occasion."

where on the Continent without any legal formality. They abolished the feudal tenure of land, i.e., they got rid of all its obligations to the State, "indemnified" the State by taxes on the peasantry and the rest of the mass of the people, vindicated for themselves the rights of modern private property in estates to which they had only a feudal title, and, finally, passed those laws of settlement, which, *mutatis mutandis*, had the same effect on the English agricultural labourer, as the edict of the Tartar Boris Godunof on the Russian peasantry.*

The "glorious Revolution"** brought into power, along with William of Orange, the landlord and capitalist appropriators of surplus-value.[1] They inaugurated the new era by practising on a colossal scale thefts of state lands, thefts that had been hitherto managed more modestly. These estates were given away, sold at a ridiculous figure, or even annexed to private estates by direct seizure.[2] All this happened without the slightest observation of legal etiquette. The Crown lands thus fraudulently appropriated, together with the robbery of the Church estates, as far as these had not been lost again during the republican revolution, form the basis of the today

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* Evidently a reference to the edict of 1597 promulgated during the reign of Fyodor Ivanovich when the actual ruler of Russia was Boris Godunov. Under that edict peasants who had run away from unbearable oppression and bondage at the hands of their landowners were to be searched for and returned to their former owners within five years of their escape.—*Ed.*

** The term "*glorious Revolution*" is used in English bourgeois historiography to describe the coup d'état of 1688, after which England became a constitutional monarchy based on a compromise between the landed aristocracy and big bourgeoisie.—*Ed.*

[1] On the private moral character of this bourgeois hero, among other things: "The large grant of lands in Ireland to Lady Orkney, in 1695, is a public instance of the king's affection, and the lady's influence.... Lady Orkney's endearing offices are supposed to have been—foeda labiorum ministeria." (In the Sloane Manuscript Collection, at the British Museum, No. 4224. The Manuscript is entitled: "The character and behaviour of King William, Sunderland, etc., as represented in Original Letters to the Duke of Shrewsbury from Somers, Halifax, Oxford, Secretary Vernon, etc." It is full of curiosa.)

[2] "The illegal alienation of the Crown Estates, partly by sale and partly by gift, is a scandalous chapter in English history... a gigantic fraud on the nation." (F. W. Newman, "Lectures on Political Economy," London, 1851, pp. 129, 130.) [For details as to how the present large landed proprietors of England came into their possessions see "Our Old Nobility. By Noblesse Oblige." London 1879.—*F. E.*]

princely domains of the English oligarchy.[1] The bourgeois capitalists favoured the operation with the view,. among others, to promoting free trade in land, to extending the domain of modern agriculture on the large farm-system, and to increasing their supply of the free agricultural proletarians ready to hand. Besides, the new landed aristocracy was the natural ally of the new bankocracy, of the newly-hatched *haute finance*, and of the large manufacturers, then depending on protective duties. The English bourgeoisie acted for its own interest quite as wisely as did the Swedish bourgeoisie who, reversing the process, hand in hand with their economic allies, the peasantry, helped the kings in the forcible resumption of the Crown lands from the oligarchy. This happened since 1604 under Charles X. and Charles XI.

Communal property—always distinct from the State property just dealt with—was an old Teutonic institution which lived on under cover of feudalism. We have seen how the forcible usurpation of this, generally accompanied by the turning of arable into pasture land, begins at the end of the 15th and extends into the 16th century. But, at that time, the process was carried on by means of individual acts of violence against which legislation, for a hundred and fifty years, fought in vain. The advance made by the 18th century shows itself in this, that the law itself becomes now the instrument of the theft of the people's land, although the large farmers make use of their little independent methods as well.[2] The parliamentary form of the robbery is that of Acts for enclosures of Commons,. in other words, decrees by which the landlords grant themselves the people's land as private property, decrees of expropriation of the people. Sir F. M. Eden refutes his own crafty special pleading, in which he tries to represent communal property as the private property of the great landlords who have taken the place

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[1] Read, e.g., E. Burke's Pamphlet on the ducal house of Bedford, whose offshoot was Lord John Russell, the "tomtit of Liberalism."

[2] "The farmers forbid cottagers to keep any living creatures besides themselves and children, under the pretence that if they keep any beasts or poultry, they will steal from the farmers' barns for their support; they also say, keep the cottagers poor and you will keep them industrious. &c., but the real fact, I believe, is that the farmers may have the whole right of common to themselves." ("A Political Inquiry into the Consequences of enclosing Waste Lands." London, 1785, p. 75.)

of the feudal lords, when he, himself, demands a "general Act of Parliament for the enclosure of Commons" (admitting thereby that a parliamentary *coup d'état* is necessary for its transformation into private property), and moreover calls on the legislature for the indemnification for the expropriated poor.[1]

Whilst the place of the independent yeoman was taken by tenants at will, small farmers on yearly leases, a servile rabble dependent on the pleasure of the landlords, the systematic robbery of the Communal lands helped especially, next to the theft of the State domains, to swell those large farms, that were called in the 18th century capital farms[2] or merchant farms,[3] and to "set free" the agricultural population as proletarians for manufacturing industry.

The 18th century, however, did not yet recognise as fully as the 19th, the identity between national wealth and the poverty of the people. Hence the most vigorous polemic, in the economic literature of that time, on the "enclosure of Commons." From the mass of materials that lie before me, I give a few extracts that will throw a strong light on the circumstances of the time.

"In several parishes of Hertfordshire," writes one indignant person, "24 farms, numbering on the average 50-150 acres, have been melted up into three farms."[4] "In Northamptonshire and Leicestershire the enclosure of common lands has taken place on a very large scale, and most of the new lordships, resulting from the enclosure, have been turned into pasturage, in consequence of which many lordships have not now 50 acres ploughed yearly, in which 1,500 were ploughed formerly. The ruins of former dwelling-houses, barns, stables, &c., are the sole traces of the former inhabitants. "An hundred houses and families have in some open field villages ... dwindled to eight or ten.... The landholders in most parishes that have been enclosed only 15 or 20 years, are very few in comparison of the numbers who occupied them in their open-field state. It is no uncommon thing for 4 or 5 wealthy graziers to engross a large enclosed lordship which was before in the hands of 20 or 30 farmers, and as many smaller tenants and proprietors. All

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[1] Eden, l.c., Preface.

[2] "Capital Farms." Two letters on the Flour Trade and the Dearness of Corn. By a person in business. London, 1767, pp. 19, 20.

[3] "Merchant Farms." "An Inquiry into the Causes of the Present High Price of Provisions." London, 1767, p. 111. Note.—This excellent work, that was published anonymously, is by the Rev. Nathaniel Forster.

[4] Thomas Wright, "A short address to the Public on the Monopoly of large farms," 1779, pp. 2, 3.

these are hereby thrown out of their livings with their families and many other families who were chiefly employed and supported by them."[1]

It was not only the land that lay waste, but often land cultivated either in common or held under a definite rent paid to the community, that was annexed by the neighbouring landlords under pretext of enclosure.

"I have here in view enclosures of open fields and lands already improved. It is acknowledged by even the writers in defence of enclosures that these diminished villages increase the monopolies of farms, raise the prices of provisions, and produce depopulation... and even the enclosure of waste lands (as now carried on) bears hard on the poor, by depriving them of a part of their subsistence, and only goes towards increasing farms already too large."[2] "When," says Dr. Price, "this land gets into the hands of a few great farmers, the consequence must be that the little farmers" (earlier designated by him "a multitude of little proprietors and tenants, who maintain themselves and families by the produce of the ground they occupy, by sheep kept on a common, by poultry, hogs, &c., and who therefore have little occasion to purchase any of the means of subsistence") "will be converted into a body of men who earn their subsistence by working for others, and who will be under a necessity of going to market for all they want.... There will, perhaps, be more labour, because there will be more compulsion to it.... Towns and manufactures will increase, because more will be driven to them in quest of places and employment. This is the way in which the engrossing of farms naturally operates. And this is the way in which, for many years, it has been actually operating in this kingdom."[3]

He sums up the effect of the enclosures thus:

"Upon the whole, the circumstances of the lower ranks of men are altered in almost every respect for the worse. From little occupiers of land, they are reduced to the state of day-labourers and hirelings; and, at the same time, their subsistence in that state has become more difficult."[4]

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[1] Rev. Addington, "Inquiry into the Reasons for or against enclosing open fields," London, 1772, pp. 37-43 passim.

[2] Dr. R. Price, "Observations on Reversionary Payments," 6th ed., London, 1803, v. ii., p. 155. Forster, Addington, Kent, Price, and James Anderson, should be read and compared with the miserable prattle of Sycophant MacCulloch in his catalogue: "The Literature of Political Economy," London, 1845.

[3] Price, l. c., 147.

[4] Price, l. c., 159. We are reminded of ancient Rome. "The rich had got possession of the greater part of the undivided land. They trusted in the conditions of the time, that these possessions would not be again taken from them, and bought, therefore, some of the pieces of land lying near theirs, and belonging to the poor, with the acquiescence of

In fact, usurpation of the common lands and the revolution in agriculture accompanying this, told so acutely on the agricultural labourers that, even according to Eden, between 1765 and 1780, their wages began to fall below the minimum, and to be supplemented by official poor-law relief. Their wages, he says, "were not more than enough for the absolute necessaries of life."

Let us hear for a moment a defender of enclosures and an opponent of Dr. Price.

"Nor is it a consequence that there must be depopulation, because men are not seen wasting their labour in the open field.... If, by converting the little farmers into a body of men who must work for others, more labour is produced, it is an advantage which the nation" (to which, of course, the "converted" ones do not belong) "should wish for... the produce being greater when their joint labours are employed on one farm, there will be a surplus for manufactures, and by this means manufactures, one of the mines of the nation, will increase, in proportion to the quantity of corn produced."[1]

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their owners, and took some by force, so that they now were cultivating widely extended domains, instead of isolated fields. Then they employed slaves in agriculture and cattle-breeding, because freemen would have been taken from labour for military service. The possession of slaves brought them great gain, inasmuch as these, on account of their immunity from military service, could freely multiply and have a multitude of children. Thus the powerful men drew all wealth to themselves, and all the land swarmed with slaves. The Italians, on the other hand, were always decreasing in number, destroyed as they were by poverty, taxes, and military service. Even when times of peace came, they were doomed to complete inactivity, because the rich were in possession of the soil, and used slaves instead of freemen in the tilling of it." (Appian: "Civil Wars," I. 7.) This passage refers to the time before the Licinian rogations. [*The Licinian rogations*—a law adopted in Ancient Rome in 367 B. C. It limited, to a certain extent, the right to transfer communal lands into private tenure and provided for a partial cassation of debts. The law was aimed against the growth of big landownership and privileges for patricians; it also reflected a certain consolidation of the economic and political positions of the plebs. According to Roman tradition, Licinius and Sextius, popular spokesmen, were said to be the authors of this law.—*Ed.*] Military service, which hastened to so great an extent the ruin of the Roman plebeians, was also the chief means by which, as in a forcing-house, Charlemagne brought about the transformation of free German peasants into serfs and bondsmen.

[1] [J. Arbuthnot.] "An Inquiry into the Connexion between the Present Price of Provisions, &c.," pp. 124, 129. To the like effect, but with an opposite tendency: "Working-men are driven from their cottages and forced into the towns to seek for employment: but then a larger surplus is obtained, and thus capital is augmented." ([R.B. Seeley.] "The Perils of the Nation," 2nd ed. London, 1843. p. XIV.)

The stoical peace of mind with which the political economist regards the most shameless violation of the "sacred rights of property" and the grossest acts of violence to persons, as soon as they are necessary to lay the foundations of the capitalistic mode of production, is shown by Sir F. M. Eden, philanthropist and Tory, to boot. The whole series of thefts, outrages, and popular misery, that accompanied the forcible expropriation of the people, from the last third of the 15th to the end of the 18th century, lead him merely to the comfortable conclusion:

"The due proportion between arable land and pasture had to be established. During the whole of the 14th and the greater part of the 15th century, there was one acre of pasture to 2, 3 and even 4 of arable land. About the middle of the 16th century the proportion was changed of 2 acres of pasture to 2, later on, of 2 acres of pasture to one of arable, until at last the just proportion of 3 acres of pasture to one of arable land was attained."

In the 19th century, the very memory of the connexion between the agricultural labourer and the communal property had, of course, vanished. To say nothing of more recent times, have the agricultural population received a farthing of compensation for the 3,511,770 acres of common land which between 1801 and 1831 were stolen from them and by parliamentary devices presented to the landlords by the landlords?

The last process of wholesale expropriation of the agricultural population from the soil is, finally, the so-called clearing of estates, i.e., the sweeping men off them. All the English methods hitherto considered culminated in "clearing". As we saw in the picture of modern conditions given in a former chapter, where there are no more independent peasants to get rid of, the "clearing" of cottages begins; so that the agricultural labourers do not find on the soil cultivated by them even the spot necessary for their own housing. But what "clearing of estates" really and properly signifies, we learn only in the promised land of modern romance, the Highlands of Scotland. There the process is distinguished by its systematic character, by the magnitude of the scale on which it is carried out at one blow (in Ireland landlords have gone to the length of sweeping away several villages at once; in Scotland areas as large as German principalities are dealt with), finally by the peculiar form of property, under which the embezzled lands were held.

The Highland Celts were organised in clans, each of which was the owner of the land on which it was settled. The representative of the clan, its chief or "great man", was only the titular owner of this property, just as the Queen of England is the titular owner of all the national soil. When the English government succeeded in suppressing the intestine wars of these "great men", and their constant incursions into the Lowland plains, the chiefs of the clans by no means gave up their time-honoured trade as robbers; they only changed its form. On their own authority they transformed their nominal right into a right of private property, and as this brought them into collision with their clansmen, resolved to drive them out by open force. "A king of England might as well claim to drive his subjects into the sea," says Professor Newman.[1] This revolution, which began in Scotland after the last rising of the followers of the Pretender,* can be followed through its first phases in the writings of Sir James Steuart[2] and James Anderson.[3] In the 18th century the hunted-out Gaels were forbidden to emigrate from the country, with a view to driving them by force to Glasgow and other manufacturing towns.[4] As an

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[1] l. c., p. 132.

* A reference to the rising of 1745-1746, engineered by the followers of the Stuart dynasty, who demanded that Charles Edward, the so-called "young Pretender," should occupy the English throne. The rising also mirrored the protest of the popular masses in Scotland and England against their exploitation by the landlords and the wholesale expropriation of the land. Following the suppression of the rising by English troops, the clan system in the Highlands of Scotland began to disintegrate and the "clearing of estates" assumed an even more intensive character.—*Ed.*

[2] Steuart says: "If you compare the rent of these lands" (he erroneously includes in this economic category the tribute of the taskmen to the clan chief) "with the extent, it appears very small. If you compare it with the numbers fed upon the farm, you will find that an estate in the Highlands maintains, perhaps, ten times as many people as another of the same value in a good and fertile province." (James Steuart, "An Inquiry into the Principles of Political Economy," London, 1767, vol. i., ch. xvi, p. 104.)

[3] James Anderson, "Observations on the means of exciting a spirit of National Industry, & c.," Edinburgh, 1777.

[4] In 1860 the people expropriated by force were exported to Canada under false pretences. Some fled to the mountains and neighbouring islands. They were followed by the police, came to blows with them and escaped.

example of the method[1] obtaining in the 19th century, the "clearing" made by the Duchess of Sutherland will suffice here. This person, well instructed in economy, resolved, on entering upon her government, to effect a radical cure, and to turn the whole county, whose population had already been, by earlier processes of the like kind, reduced to 15,000, into a sheep-walk. From 1814 to 1820 these 15,000 inhabitants, about 3,000 families, were systematically hunted and rooted out. All their villages were destroyed and burnt, all their fields turned into pasturage. British soldiers enforced this eviction, and came to blows with the inhabitants. One old woman was burnt to death in the flames of the hut, which she refused to leave. Thus this fine lady appropriated 794,000 acres of land that had from time immemorial belonged to the clan. She assigned to the expelled inhabitants about 6,000 acres on the seashore—2 acres per family. The 6,000 acres had until this time lain waste, and brought in no income to their owners. The Duchess, in the nobility of her heart, actually went so far as to let these at an average rent of 2s. 6d. per acre to the clansmen, who for centuries had shed their blood for her family. The whole of the

[1] "In the Highlands of Scotland," says Buchanan, the commentator on Adam Smith, 1814, "the ancient state of property is daily subverted.... The landlord, without regard to the hereditary tenant (a category used in error here), now offers his land to the highest bidder, who, if he is an improver, instantly adopts a new system of cultivation. The land, formerly overspread with small tenants or labourers, was peopled in proportion to its produce, but under the new system of improved cultivation and increased rents, the largest possible produce is obtained at the least possible expense: and the useless hands being, with this view, removed, the population is reduced, not to what the land will maintain, but to what it will employ. The dispossessed tenants either seek a subsistence in the neighbouring towns," &c. (David Buchanan, "Observations on, &c., A. Smith's Wealth of Nations." Edinburgh, 1814, vol. iv., p. 144.) "The Scotch grandees dispossessed families as they would grub up coppice-wood, and they treated villages and their people as Indians harassed with wild beasts do, in their vengeance, a jungle with tigers.... Man is bartered for a fleece or a carcase of mutton, nay, held cheaper.... Why, how much worse is it than the intention of the Moguls, who, when they had broken into the northern provinces of China, proposed in council to exterminate the inhabitants, and convert the land into pasture. This proposal many Highland proprietors have effected in their own country against their own countrymen." (George Ensor. "An Inquiry concerning the Population of Nations," Lond., 1818, pp. 215, 216.)

stolen clanland she divided into 29 great sheep farms, each inhabited by a single family, for the most part imported English farm-servants. In the year 1825 the 15,000 Gaels were already replaced by 131,000 sheep. The remnant of the aborigines flung on the seashore, tried to live by catching fish. They became amphibious and lived, as an English author says, half on land and half on water, and withal only half on both.[1]

But the brave Gaels must expiate yet more bitterly their idolatry, romantic and of the mountains, for the "great men" of the clan. The smell of their fish rose to the noses of the great men. They scented some profit in it, and let the seashore to the great fishmongers of London. For the second time the Gaels were hunted out.[2]

But, finally, part of the sheep-walks are turned into deer preserves. Every one knows that there are no real forests in England. The deer in the parks of the great are demurely domestic cattle, fat as London aldermen. Scotland is therefore the last refuge of the "noble passion."

"In the Highlands," says Somers in 1848, "new forests are springing up like mushrooms. Here, on one side of Gaick, you have the new forest of Glenfeshie; and there on the other you have the new forest of Ardverikie. In the same line you have the Black Mount, an immense waste also recently erected. From east to west—from the neighbourhood of Aberdeen to the crags of Oban—you have now a continuous line of forests; while in other parts of the Highlands there are the new forests of Loch Archaig, Glengarry, Glenmoriston, &c. Sheep were introduced into glens which had been the seats of communities of small farmers; and the latter were driven to seek subsistence on coarser and more

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[1] When the present Duchess of Sutherland entertained Mrs. Beecher Stowe, authoress of "Uncle Tom's Cabin," with great magnificence in London to show her sympathy for the Negro slaves of the American republic—a sympathy that she prudently forgot, with her fellow-aristocrats, during the Civil War, in which every "noble" English heart beat for the slave-owner—I gave in the *New York Tribune* the facts about the Sutherland slaves. (Epitomised in part by Carey in "The Slave Trade." Philadelphia, 1853, pp. 203, 204.) My article was reprinted in a Scotch newspaper, and led to a pretty polemic between the latter and the sycophants of the Sutherlands.

[2] Interesting details on this fish trade will be found in Mr. David Urquhart's Portfolio. New Series.—Nassau W. Senior, in his posthumous work, already quoted, terms "the proceedings in Sutherlandshire one of the most beneficient clearings since the memory of man." ("Journals, Conversations and Essays relating to Ireland," London, 1868.)

sterile tracts of soil. Now deer are supplanting sheep; and these are once more dispossessing the small tenants, who will necessarily be driven down upon still coarser land and to more grinding penury. Deer-forests[1] and the people cannot co-exist. One or other of the two must yield. Let the forests be increased in number and extent during the next quarter of a century, as they have been in the last, and the Gaels will perish from their native soil.... This movement among the Highland proprietors is with some a matter of ambition... with some love of sport... while others, of a more practical cast, follow the trade in deer with an aye solely to profit. For it is a fact, that a mountain range laid out in forest is, in many cases, more profitable to the proprietor than when let as a sheep-walk.... The huntsman who wants a deer-forest limits his offers by no other calculation than the extent of his purse.... Sufferings have been inflicted in the Highlands scarcely less severe than those occasioned by the policy of the Norman kings. Deer have received extended ranges, while men have been hunted within a narrower and still narrower circle.... One after one the liberties of the people have been cloven down.... And the oppressions are daily on the increase.... The clearance and dispersion of the people is pursued by the proprietors as a settled principle, as an agricultural necessity, just as trees and brushwood are cleared from the wastes of America or Australia; and the operation goes on in a quiet, business-like way, &c."[2]

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[1] The deer-forests of Scotland contain not a single tree. The sheep are driven from, and then the deer driven to, the naked hills, and then it is called a deer-forest. Not even timber-planting and real forest culture.

[2] Robert Somers: "Letters from the Highlands: or the Famine of 1847." London, 1848. pp. 12-28 passim. These letters originally appeared in *The Times*. The English economists of course explained the famine of the Gaels in 1847, by their over-population. At all events, they "were pressing on their food supply." The "clearing of estates," or as it is called in Germany, "Bauernlegen," occurred in Germany especially after the 30 years' war, and led to peasant revolts as late as 1790 in Kursachsen. It obtained especially in East Germany. In most of the Prussian provinces, Frederick II. for the first time secured right of property for the peasants. After the conquest of Silesia he forced the landlords to rebuild the huts, barns, etc., and to provide the peasants with cattle and implements. He wanted soldiers for his army and tax-payers for his treasury. For the rest, the pleasant life that the peasant led under Frederick's system of finance and hodge-podge rule of despotism, bureaucracy and feudalism, may be seen from the following quotation from his admirer, Mirabeau: "Le lin fait donc une des grandes richesses du cultivateur dans le Nord de l'Allemagne. Malheureusement pour l'espèce humaine, ce n'est qu'une ressource contre la misère et non un moyen de bien-être. Les impôts directs, les corvées, les servitudes de tout genre, écrasent le cultivateur allemand, qui paie encore les impôts indirects dans tout ce qu'il achète... et pour comble de ruine, il n'ose pas vendre ses productions où et comme il le veut : il n'ose pas acheter ce dont il a besoin aux marchands qui pourraient le

The spoliation of the church's property, the fraudulent alienation of the State domains, the robbery of the common lands, the usurpation of feudal and clan property, and its transformation into modern private property under circum-

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lui livrer au meilleur prix. Toutes ces causes le ruinent insensiblement, et il se trouverait hors d'état de payer les impôts directs à l'échéance sans la filerie ; elle lui offre une ressource, en occupant utilement sa femme, ses enfants, ses servantes, ses valets, et lui-même ; mais quelle pénible vie, même aidée de ce secours. En été, il travaille comme un forçat au labourage et à la récolte ; il se couche à 9 heures et se lève à deux, pour suffire aux travaux ; en hiver, il devrait réparer ses forces par un plus grand repos ; mais il manquera de grains pour le pain et pour les semailles, s'il se défait des denrées qu'il faudrait vendre pour payer les impôts. Il faut donc filer pour suppléer à ce vide... il faut y apporter la plus grande assiduité. Aussi le paysan se couche-t-il en hiver à minuit, une heure, et se lève à cinq ou six ; ou bien il se couche à neuf, et se lève à deux, et cela tous les jours de la vie, si ce n'est le dimanche. Ces excès de veille et de travail usent la nature humaine, et de là vient qu'hommes et femmes vieillissent beaucoup plutôt dans les campagnes que dans les villes." (Mirabeau, l. c., t. III, pp. 212 sqq.)

Note to the second edition. In April 1866, 18 years after the publication of the work of Robert Somers quoted above, Professor Leone Levi gave a lecture before the Society of Arts on the transformation of sheep-walks into deer-forest, in which he depicts the advance in the devastation of the Scottish Highlands. He says, with other things: "Depopulation and transformation into sheep-walks were the most convenient means for getting an income without expenditure.... A deer-forest in place of a sheep-walk was a common change in the Highlands. The landowners turned out the sheep as they once turned out the men from their estates, and welcomed the new tenants—the wild beasts and the feathered birds.... One can walk from the Earl of Dalhousie's estates in Forfarshire to John o'Groats, without ever leaving forest land.... In many of these woods the fox, the wild cat, the marten, the polecat, the weasel and the Alpine hare are common; whilst the rabbit, the squirrel and the rat have lately made their way into the country. Immense tracts of land, much of which is described in the statistical account of Scotland as having a pasturage in richness and extent of very superior description, are thus shut out from all cultivation and improvement, and are solely devoted to the sport of a few persons for a very brief period of the year." The London *Economist* of June 2, 1866, says, "Amongst the items of news in a Scotch paper of last week, we read.... 'One of the finest sheep farms in Sutherlandshire, for which a rent of £1,200 a year was recently offered, on the expiry of the existing lease this year, is to be converted into a deer-forest.' Here we see the modern instincts of feudalism... operating pretty much as they did when the Norman Conqueror... destroyed 36 villages to create the New Forest.... Two millions of acres... totally laid waste, embracing within their area some of the most fertile lands of Scotland. The natural grass of Glen Tilt was among the most nutritive in the county of Perth. The deer-forest of Ben Aulder was

stances of reckless terrorism, were just so many idyllic methods of primitive accumulation. They conquered the field for capitalistic agriculture, made the soil part and parcel of capital, and created for the town industries the necessary supply of a "free" and outlawed proletariat.

BLOODY LEGISLATION AGAINST THE EXPROPRIATED, FROM THE END OF THE 15TH CENTURY. FORCING DOWN OF WAGES BY ACTS OF PARLIAMENT

The proletariat created by the breaking up of the bands of feudal retainers and by the forcible expropriation of the people from the soil, this "free" proletariat could not possibly be absorbed by the nascent manufactures as fast as it was thrown upon the world. On the other hand, these men, suddenly dragged from their wonted mode of life, could not as suddenly adapt themselves to the discipline of their new condition. They were turned *en masse* into beggars, robbers, vagabonds, partly from inclination, in most cases from stress of circumstances. Hence at the end of the 15th and during the whole of the 16th century, throughout Western Europe a bloody legislation against vagabondage. The fathers of the present working class were chastised for their enforced transformation into vagabonds and paupers. Legislation treated them as "voluntary" criminals, and as-

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by far the best grazing ground in the wide district of Badenoch; a part of the Black Mount forest was the best pasture for black-faced sheep in Scotland. Some idea of the ground laid waste for purely sporting purposes in Scotland may be formed from the fact that it embraced an area larger than the whole county of Perth. The resources of the forest of Ben Aulder might give some idea of the loss sustained from the forced desolations. The ground would pasture 15,000 sheep, and as it was not more than one-thirtieth part of the old forest ground in Scotland... it might, &c., ... All that forest land is as totally unproductive.... It might thus as well have been submerged under the waters of the German Ocean.... Such extemporised wildernesses or deserts ought to be put down by the decided interference of the Legislature."

sumed that it depended on their own good will to go on working under the old conditions that no longer existed.

In England this legislation began under Henry VII.

Henry VIII. 1530: Beggars old and unable to work receive a beggar's licence. On the other hand, whipping and imprisonment for sturdy vagabonds. They are to be tied to the cart-tail and whipped until the blood streams from their bodies, then to swear an oath to go back to their birthplace or to where they have lived the last three years and to "put themselves to labour." What grim irony! In 27 Henry VIII. the former statute is repeated, but strengthened with new clauses. For the second arrest for vagabondage the whipping is to be repeated and half the ear sliced off; but for the third relapse the offender is to be executed as a hardened criminal and enemy of the common weal.

Edward VI.: A statute of the first year of his reign, 1547, ordains that if anyone refuses to work, he shall be condemned as a slave to the person who has denounced him as an idler. The master shall feed his slave on bread and water, weak broth and such refuse meat as he thinks fit. He has the right to force him to do any work, no matter how disgusting, with whip and chains. If the slave is absent a fortnight, he is condemned to slavery for life and is to be branded on forehead or back with the letter S; if he runs away thrice, he is to be executed as a felon. The master can sell him, bequeath him, let him out on hire as a slave, just as any other personal chattel or cattle. If the slaves attempt anything against the masters, they are also to be executed. Justices of the peace, on information, are to hunt the rascals down. If it happens that a vagabond has been idling about for three days, he is to be taken to his birthplace, branded with a red-hot iron with the letter V on the breast and be set to work, in chains, in the streets or at some other labour. If the vagabond gives a false birthplace, he is then to become the slave for life of this place, of its inhabitants, or its corporation, and to be branded with an S. All persons have the right to take away the children of the vagabonds and to keep them as apprentices, the young men until the 24th year, the girls until the 20th. If they run away, they are to become up to this age the slaves of their masters, who can put them in irons, whip them, &c., if they like. Every master may put an iron ring round the neck, arms

or legs of his slave, by which to know him more easily and to be more certain of him.[1] The last part of this statute provides, that certain poor people may be employed by a place or by persons, who are willing to give them food and drink and to find them work. This kind of parish-slaves was kept up in England until far into the 19th century under the name of "roundsmen."

Elizabeth, 1572: Unlicensed beggars above 14 years of age are to be severely flogged and branded on the left ear unless some one will take them into service for two years; in case of a repetition of the offence, if they are over 18, they are to be executed, unless some one will take them into service for two years; but for the third offence they are to be executed without mercy as felons. Similar statutes: 18 Elizabeth, c. 13, and another of 1597.[2]

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[1] The author of the "Essay on Trade, etc.," 1770, says, "In the reign of Edward VI. indeed the English seem to have set, in good earnest, about encouraging manufactures and employing the poor. This we learn from a remarkable statute which runs thus: 'That all vagrants shall be branded, &c.,' " l. c., p. 5.

[2] Thomas More says in his "Utopia": "Therefore that on covetous and unsatiable cormaraunte and very plage of his native contrey maye compasse aboute and inclose many thousand akers of grounde together within one pale or hedge, the husbandmen be thrust owte of their owne, or els either by coneyne and fraude, or by violent oppression they be put besydes it, or by wrongs and iniuries thei be so wered that they be compelled to sell all: by one meanes, therefore, or by other, either by hooke or crooke they muste needes departe awaye, poore, selye, wretched soules, men, women, husbands, wiues, fatherlesse children, widowes, wofull mothers with their yonge babes, and their whole householde smal in substance, and muche in numbre, as husbandrye requireth many handes. Awaye thei trudge, I say, owte of their knowen accustomed houses, fyndynge no place to reste in. All their housolde stuffe, which is very little woorthe, thoughe it might well abide the sale: yet beeynge sodainely thruste owte, they be constrayned to sell it for a thing of nought. And when they haue wandered abrode tyll that be spent, what can they then els doe but steale, and then iustly pardy be hanged, or els go about beggyng. And yet then also they be caste in prison as vagabondes, because they go aboute and worke not: whom no man wyl set a worke though thei neuer so willyingly profre themselues therto." Of these poor fugitives of whom Thomas More says that they were forced to thieve, "72,000 great and petty thieves were put to death," in the reign of Henry VIII. (Holinshed, "Description of England," Vol. I, p. 186.) In Elizabeth's time, "rogues were trussed up apace, and that there was not one year commonly wherein three or four hundred were not devoured and eaten up by the gallowes." (Strype's "Annals of the Reformation and Establishment of Religion,

James I: Any one wandering about and begging is declared a rogue and a vagabond. Justices of the peace in petty sessions are authorised to have them publicly whipped and for the first offence to imprison them for 6 months, for the second for 2 years. Whilst in prison they are to be whipped as much and as often as the justices of the peace think fit.... Incorrigible and dangerous rogues are to be branded with an R on the left shoulder and set to hard labour, and if they are caught begging again, to be executed without mercy. These statutes, legally binding until the beginning of the 18th century, were only repealed by 12 Anne, c. 23.

Similar laws in France, where by the middle of the 17th century a kingdom of vagabonds (truands) was established in Paris. Even at the beginning of Louis XVI.'s reign (Ordinance of July 13th, 1777) every man in good health from 16 to 60 years of age, if without means of subsistence and not practising a trade, is to be sent to the galleys. Of the same nature are the statute of Charles V. for the Netherlands (October, 1537), the first edict of the States and Towns of Holland (March 19, 1614), the "Plakaat" of the United Provinces (June 25, 1649), &c.

Thus were the agricultural people, first forcibly expropriated from the soil, driven from their homes, turned into vagabonds, and then whipped, branded, tortured by laws grotesquely terrible, into the discipline necessary for the wage system.

It is not enough that the conditions of labour are concentrated in a mass, in the shape of capital, at the one pole of society, while at the other are grouped masses of men, who have nothing to sell but their labour-power. Neither is it enough that they are compelled to sell it voluntarily. The advance of capitalist production develops a working class, which by education, tradition, habit, looks upon the condi-

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and other Various Occurrences in the Church of England during Queen Elizabeth's Happy Reign." Second ed., 1725, Vol. II.) According to this same Strype, in Somersetshire, in one year, 40 persons were executed, 35 robbers burnt in the hand, 37 whipped, and 183 discharged as "incorrigible vagabonds." Nevertheless, he is of opinion that this large number of prisoners does not comprise even a fifth of the actual criminals, thanks to the negligence of the justices and the foolish compassion of the people; and the other counties of England were not better off in this respect than Somersetshire, while some were even worse.

tions of that mode of production as self-evident laws of Nature. The organisation of the capitalist process of production, once fully developed, breaks down all resistance. The constant generation of a relative surplus-population keeps the law of supply and demand of labour, and therefore keeps wages, in a rut that corresponds with the wants of capital. The dull compulsion of economic relations completes the subjection of the labourer to the capitalist. Direct force, outside economic conditions, is of course still used, but only exceptionally. In the ordinary run of things, the labourer can be left to the "natural laws of production," i.e., to his dependence on capital, a dependence springing from, and guaranteed in perpetuity by, the conditions of production themselves. It is otherwise during the historic genesis of capitalist production. The bourgeoisie, at its rise, wants and uses the power of the state to "regulate" wages, i.e., to force them within the limits suitable for surplus-value making, to lengthen the working-day and to keep the labourer himself in the normal degree of dependence. This is an essential element of the so-called primitive accumulation.

The class of wage-labourers, which arose in the latter half of the 14th century, formed then and in the following century only a very small part of the population, well protected in its position by the independent peasant proprietary in the country and the guild-organisation in the town. In country and town master and workman stood close together socially. The subordination of labour to capital was only formal—i.e., the mode of production itself had as yet no specific capitalistic character. Variable capital preponderated greatly over constant. The demand for wage-labour grew, therefore, rapidly with every accumulation of capital, whilst the supply of wage-labour followed but slowly. A large part of the national product, changed later into a fund of capitalist accumulation, then still entered into the consumption-fund of the labourer.

Legislation on wage-labour (from the first, aimed at the exploitation of the labourer and, as it advanced, always equally hostile to him),[1] is started in England by the Statute

[1] "Whenever the legislature attempts to regulate the differences between masters and their workmen, its counsellors are always the masters," says A. Smith. "L'esprit des Lois, c'est la propriété," says Linguet.

of Labourers, of Edward III., 1349. The ordinance of 1350 in France, issued in the name of King John, corresponds with it. English and French legislation run parallel and are identical in purport. So far as the labour-statutes aim at compulsory extension of the working-day, I do not return to them, as this point was treated earlier (Chap. X., Section 5).

The Statute of Labourers was passed at the urgent instance of the House of Commons. A Tory says naïvely:

"Formerly the poor demanded such *high* wages as to threaten industry and wealth. Next, their wages are so *low* as to threaten industry and wealth equally and perhaps more, but in another way."[1]

A tariff of wages was fixed by law for town and country, for piece-work and day-work. The agricultural labourers were to hire themselves out by the year, the town ones "in open market." It was forbidden, under pain of imprisonment, to pay higher wages than those fixed by the statute, but the taking of higher wages was more severely punished than the giving them. [So also in Sections 18 and 19 of the Statute of Apprentices of Elizabeth, ten days' imprisonment is decreed for him that pays the higher wages, but twenty-one days for him that receives them.] A statute of 1360 increased the penalties and authorised the masters to extort labour at the legal rate of wages by corporal punishment. All combinations, contracts, oaths, &c., by which masons and carpenters reciprocally bound themselves, were declared null and void. Coalition of the labourers is treated as a heinous crime from the 14th century to 1825, the year of the repeal of the laws against Trades' Unions. The spirit of the Statute of Labourers of 1349 and of its offshoots, comes out clearly in the fact, that indeed a maximum of wages is dictated by the State, but on no account a minimum.

In the 16th century, the condition of the labourers had, as we know, become much worse. The money wage rose, but not in proportion to the depreciation of money and the corresponding rise in the prices of commodities. Wages, therefore, in reality fell. Nevertheless, the laws for keeping them down remained in force, together with the ear-clipping and

[1] [J. B. Byles,] "Sophisms of Free Trade." By a Barrister. Lond., 1850, p. 206. He adds maliciously: "We were ready enough to interfere for the employer, can nothing now be done for the employed?"

branding of those "whom no one was willing to take into service." By the Statute of Apprentices 5 Elizabeth, c. 3, the justices of the peace were empowered to fix certain wages and to modify them according to the time of the year and the price of commodities. James I. extended these regulations of labour also to weavers, spinners, and all possible categories of workers.[1] George II. extended the laws against coalitions of labourers to manufactures.

In the manufacturing period *par excellence*, the capitalist mode of production had become sufficiently strong to render legal regulation of wages as impracticable as it was unnecessary; but the ruling classes were unwilling in case of necessity to be without the weapons of the old arsenal. Still, 8 George II. forbade a higher day's wage than 2s. 7½d. for journeymen tailors in and around London, except in cases of general mourning; still, 13 George III., c. 68, gave the regulation of the wages of silk-weavers to the justices of the peace; still, in 1796, it required two judgments of the higher courts to decide, whether the mandates of justices of the peace as to wages held good also for non-agricultural labourers; still, in 1799, an act of Parliament ordered that the wages of the Scotch miners should continue to be regulated by a statute of Elizabeth and two Scotch acts of 1661

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[1] From a clause of Statute 2. James I., c. 6, we see that certain cloth-makers took upon themselves to dictate, in their capacity of justices of the peace, the official tariff of wages in their own shops. In Germany, especially after the Thirty Years' War, statutes for keeping down wages were general. "The want of servants and labourers was very troublesome to the landed proprietors in the depopulated districts. All villagers were forbidden to let rooms to single men and women; all the latter were to be reported to the authorities and cast into prison if they were unwilling to become servants, even if they were employed at any other work, such as sowing seeds for the peasants at a daily wage, or even buying and selling corn. (Imperial privileges and sanctions for Silesia, I., 125). For a whole century in the decrees of the small German potentates a bitter cry goes up again and again about the wicked and impertinent rabble that will not reconcile itself to its hard lot, will not be content with the legal wage; the individual landed proprietors are forbidden to pay more than the State had fixed by a tariff. And yet the conditions of service were at times better after the war than 100 years later; the farm servants of Silesia had, in 1652, meat twice a week, whilst even in our century, districts are known where they have it only three times a year. Further, wages after the war were higher than in the following century." (G. Freytag.)

and 1671. How completely in the meantime circumstances had changed, is proved by an occurrence unheard-of before in the English Lower House. In that place, where for more than 400 years laws had been made for the maximum, beyond which wages absolutely must not rise, Whitbread in 1796 proposed a legal minimum wage for agricultural labourers. Pitt opposed this, but confessed that the "condition of the poor was cruel." Finally, in 1813, the laws for the regulation of wages were repealed. They were an absurd anomaly, since the capitalist regulated his factory by his private legislation, and could by the poor-rates make up the wage of the agricultural labourer to the indispensable minimum. The provisions of the labour statutes as to contracts between master and workman, as to giving notice and the like, which only allow of a civil action against the contract-breaking master, but on the contrary permit a criminal action against the contract-breaking workman, are to this hour in full force.

The barbarous laws against Trades' Unions fell in 1825 before the threatening bearing of the proletariat. Despite this, they fell only in part. Certain beautiful fragments of the old statute vanished only in 1859. Finally, the act of Parliament of June 29, 1871, made a pretence of removing the last traces of this class of legislation by legal recognition of Trades' Unions. But an act of Parliament of the same date (an act to amend the criminal law relating to violence, threats, and molestation), re-established, in point of fact, the former state of things in a new shape. By this parliamentary escamotage the means which the labourers could use in a strike or lock-out were withdrawn from the laws common to all citizens, and placed under exceptional penal legislation, the interpretation of which fell to the masters themselves in their capacity as justices of the peace. Two years earlier, the same House of Commons and the same Mr. Gladstone in the well-known straightforward fashion brought in a bill for the abolition of all exceptional penal legislation against the working-class. But this was never allowed to go beyond the second reading, and the matter was thus protracted until at last the "great Liberal party," by an alliance with the Tories, found courage to turn against the very proletariat that had carried it into power. Not content with this treachery, the "great Liberal party" allowed the English judges, ever complaisant in the service of the ruling classes, to dig

up again the earlier laws against "conspiracy,"* and to apply them to coalitions of labourers. We see that only against its will and under the pressure of the masses did the English Parliament give up the laws against Strikes and Trades' Unions,** after it had itself, for 500 years, held, with shameless egoism, the position of a permanent Trades' Union of the capitalists against the labourers.

During the very first storms of the revolution, the French bourgeoisie dared to take away from the workers the right of association but just acquired. By a decree of June 14, 1791, they declared all coalition of the workers as "an attempt against liberty and the declaration of the rights of man," punishable by a fine of 500 livres, together with deprivation of the rights of an active citizen for one year.[1] This law which, by means of State compulsion, confined the struggle between capital and labour within limits comfortable for capital, has outlived revolutions and changes of dynasties. Even the Reign of Terror left it untouched. It was but quite recently struck out of the Penal Code. Nothing is more characteristic than the pretext for this bourgeois

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* *The law against "conspiracy"* existed in England as far back as the Middle Ages. It prohibited "any conspiratorial action even when it was lawfully grounded". On the basis of this law, workers' organisations and their struggle against entrepreneurs were suppressed both prior to the adoption of the coalition laws (see footnote**) and after their repeal.—*Ed.*

** A reference to the laws against coalitions which were adopted by the English Parliament in 1799 and 1800 and which prohibited the setting up and activity of any workers' organisations. These laws were repealed by Parliament in 1824, their repeal being reaffirmed the next year. Nevertheless the authorities did their best to restrict the activity of the workers' unions. For instance mere agitation for joining a workers' union or participating in a strike was regarded as "coercion" and "violence" and punished as a criminal offence.—*Ed.*

[1] Article I. of this law runs: "L'anéantissement de toute espèce de corporations des citoyens du même état et profession étant l'une des bases fondamentales de la Constitution française, il est défendu de les rétablir de fait sous quelque prétexte et sous quelque forme que ce soit." Article IV. declares, that if "des citoyens attachés aux mêmes professions, arts et métiers prenaient des délibérations, faisaient entre eux des conventions tendantes à refuser de concert ou à n'accorder qu'à un prix déterminé le secours de leur industrie ou de leurs travaux, les dites délibérations et conventions ... sont déclarées inconstitutionnelles, attentatoires à la liberté et à la déclaration des droits de l'homme, &c."; felony, therefore, as in the old labour-statutes. ("Révolutions de Paris," Paris, 1791, t. III, p. 523.)

coup d'état. "Granting," says Chapelier, the reporter of the Select Committee on this law, "that wages ought to be a little higher than they are, ... that they ought to be high enough for him that receives them, to be free from that state of absolute dependence due to the want of the necessaries of life, and which is almost that of slavery," yet the workers must not be allowed to come to any understanding about their own interests, nor to act in common and thereby lessen their "absolute dependence, which is almost that of slavery"; because, forsooth, in doing this they injure "the freedom of their ci-devant masters, the present entrepreneurs," and because a coalition against the despotism of the quondam masters of the corporations is—guess what!—is a restoration of the corporations abolished by the French constitution.[1]

GENESIS OF THE CAPITALIST FARMER

Now that we have considered the forcible creation of a class of outlawed proletarians, the bloody discipline that turned them into wage-labourers, the disgraceful action of the State which employed the police to accelerate the accumulation of capital by increasing the degree of exploitation of labour, the question remains: whence came the capitalists originally? For the expropriation of the agricultural population creates, directly, none but great landed proprietors. As far, however, as concerns the genesis of the farmer, we can, so to say, put our hand on it, because it is a slow process evolving through many centuries. The serfs, as well as the free small proprietors, held land under very different tenures, and were therefore emancipated under very different economic conditions.

In England the first form of the farmer is the bailiff, himself a serf. His position is similar to that of the old Roman *villicus,* only in a more limited sphere of action. During the second half of the 14th century he is replaced by a farmer, whom the landlord provides with seed, cattle and implements. His condition is not very different from

[1] Buchez et Roux, "Histoire parlementaire," t. x., pp. 193-195 passim.

that of the peasant. Only he exploits more wage-labour. Soon he becomes a métayer, a half-farmer. He advances one part of the agricultural stock, the landlord the other. The two divide the total product in proportions determined by contract. This form quickly disappears in England, to give place to the farmer proper, who makes his own capital breed by employing wage-labourers, and pays a part of the surplus-product, in money or in kind, to the landlord as rent.

So long, during the 15th century, as the independent peasant and the farm-labourer working for himself as well as for wages, enriched themselves by their own labour, the circumstances of the farmer, and his field of production, were equally mediocre. The agricultural revolution which commenced in the last third of the 15th century, and continued during almost the whole of the 16th (excepting, however, its last decade), enriched him just as speedily as it impoverished the mass of the agricultural people.[1] The usurpation of the common lands allowed him to augment greatly his stock of cattle, almost without cost, whilst they yielded him a richer supply of manure for the tillage of the soil.

To this, was added in the 16th century, a very important element. At that time the contracts for farms ran for a long time, often for 99 years. The progressive fall in the value of the precious metals, and therefore of money, brought the farmers golden fruit. Apart from all the other circumstances discussed above, it lowered wages. A portion of the latter was now added to the profits of the farm. The continuous rise in the price of corn, wool, meat, in a word of all agricultural produce, swelled the money capital of the farmer without any action on his part, whilst the rent he paid (being calculated on the old value of money) diminished in reality.[2] Thus they grew rich at the expense both of their

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[1] Harrison in his "Description of England," says "although peradventure foure pounds of old rent be improved to fortie, toward the end of his term, if he have not six or seven yeares rent lieng by him, fiftie or a hundred pounds, yet will the farmer thinke his gaines verie small."

[2] On the influence of the depreciation of money in the 16th century, on the different classes of society, see "A Compendious or Briefe Examination of Certayne Ordinary Complaints of Diverse of our

labourers and their landlords. No wonder therefore, that England, at the end of the 16th century, had a class of capitalist farmers, rich, considering the circumstances of the time.[1]

Countrymen in these our Days." By W. S. Gentleman. (London, 1581.) The dialogue form of this work led people for a long time to ascribe it to Shakespeare, and even in 1751, it was published under his name. Its author is William Stafford. In one place the knight reasons as follows:

Knight: "You, my neighbour, the husbandman, you Maister Mercer, and you Goodman Cooper, with other artificers, may save yourselves metely well. For as much as all things are dearer than they were, so much do you arise in the pryce of your wares and occupations that ye sell agayne. But we have nothing to sell whereby we might advance ye price thereof, to countervaile those things that we must buy agayne." In another place the knight asks the doctor: "I pray you, what be those sorts that ye meane. And first, of those that ye thinke should have no losse thereby?—*Doctor*: I mean all those that live by buying and selling, for as they buy deare, they sell thereafter. *Knight*: What is the next sort that ye say would win by it? *Doctor*: Marry, all such as have takings of fearmes in their owne manurance [cultivation] at the old rent, for where they pay after the olde rate they sell after the newe—that is, they paye for theire lande good cheape, and sell all things growing thereof deare. *Knight*: What sorte is that which, ye sayde should have greater losse hereby, than these men had profit? *Doctor*: It is all noblemen, gentlemen, and all other that live either by a stinted rent or stypend, or do not manure [cultivation] the ground, or doe occupy no buying and selling."

[1] In France, the régisseur, steward, collector of dues for the feudal lords during the earlier part of the middle ages, soon became an homme d'affaires, who by extortion, cheating, &c., swindled himself into a capitalist. These régisseurs themselves were sometimes noblemen. E.g. "C'est li comptes que messire Jacques de Thoraisse, chevalier chastelain sur Besançon, rent-és seigneurs, tenant les comptes à Dijon pour monseigneur le duc et comte de Bourgoigne, des rentes appartenant à ladite chastellenie depuis XXV^{e} jour de décembre MCCCLIX jusqu'au XXVIII^{e} jour de décembre MCCCLX." (Alexis Monteil: "Traité des matériaux manuscrits etc.," pp. 234, 235.) Already it is evident here how in all spheres of social life the lion's share falls to the middleman. In the economic domain, e.g., financiers, stock-exchange speculators, merchants, shopkeepers skim the cream; in civil matters, the lawyer fleeces his clients; in politics the representative is of more importance than the voters, the minister than the sovereign; in religion God is pushed into the background by the "Mediator," and the latter again is shoved back by the priests, the inevitable middlemen between the good shepherd and his sheep. In France, as in England, the great feudal territories were divided into innumerable small homesteads, but under conditions incomparably more unfavourable for the people. During the 14th century arose the farms or *terriers*. Their number grew constantly, far beyond 100,000. They paid rents varying from $^{1}/_{12}$ to $^{1}/_{3}$ of the

REACTION OF THE AGRICULTURAL REVOLUTION ON INDUSTRY. CREATION OF THE HOME MARKET FOR INDUSTRIAL CAPITAL

The expropriation and expulsion of the agricultural population, intermittent but renewed again and again, supplied, as we saw, the town industries with a mass of proletarians entirely unconnected with the corporate guilds and unfettered by them; a fortunate circumstance that makes old A. Anderson (not to be confounded with James Anderson) in his "History of Commerce," believe in the direct intervention of Providence. We must still pause a moment on this element of primitive accumulation. The thinning-out of the independent, self-supporting peasants not only brought about the crowding together of the industrial proletariat, in the way that Geoffroy Saint Hilaire explained the condensation of cosmical matter at one place, by its rarefaction at another.[1] In spite of the smaller number of its cultivators, the soil brought forth as much or more produce, after as before, because the revolution in the conditions of landed property was accompanied by improved methods of culture, greater co-operation, concentration of the means of production, &c., and because not only were the agricultural wage-labourers put on the strain more intensely,[2] but the field of production on which they worked for themselves, became more and more contracted. With the setting free of a part of the agricultural population, therefore, their former means of nourishment were also set free. They were now transformed into material elements of variable capital. The peasant, expropriated and cast adrift, must buy their value in the form of wages, from his new master, the industrial capitalist. That which holds good of the means of subsistence

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product in money or in kind. These farms were fiefs, sub-fiefs, &c., according to the value and extent of the domains, many of them only containing a few acres. But these farmers had rights of jurisdiction in some degree over the dwellers on the soil; there were four grades. The oppression of the agricultural population under all these petty tyrants will be understood. Monteil says that there were once in France 160,000 judges, where today, 4,000 tribunals, including justices of the peace, suffice.

[1] In his "Notions de philosophie naturelle." Paris, 1838.

[2] A point that Sir James Steuart emphasises.

holds with the raw materials of industry dependent upon home agriculture. They were transformed into an element of constant capital.

Suppose, e.g., a part of the Westphalian peasants, who, at the time of Frederick II., all span flax, forcibly expropriated and hunted from the soil; and the other part that remained, turned into day-labourers of large farmers. At the same time arise large establishments for flax-spinning and weaving, in which the men "set free" now work for wages. The flax looks exactly as before. Not a fibre of it is changed, but a new social soul has popped into its body. It forms now a part of the constant capital of the master manufacturer. Formerly divided among a number of small producers, who cultivated it themselves and with their families spun it in retail fashion, it is now concentrated in the hand of one capitalist, who sets others to spin and weave it for him. The extra labour expended in flax-spinning realised itself formerly in extra income to numerous peasant families, or maybe, in Frederick II.'s time, in taxes pour le roi de Prusse. It realises itself now in profit for a few capitalists. The spindles and looms, formerly scattered over the face of the country, are now crowded together in a few great labour-barracks, together with the labourers and the raw material. And spindles, looms, raw material, are now transformed, from means of independent existence for the spinners and weavers, into means for commanding them and sucking out of them unpaid labour.[1] One does not perceive, when looking at the large manufactories and the large farms, that they have originated from the throwing into one of many small centres of production, and have been built up by the expropriation of many small independent producers. Nevertheless, the popular intuition was not at fault. In the time of Mirabeau, the lion of the Revolution, the great manufactories were still called manufactures réunies, workshops thrown into one, as we speak of fields thrown into one. Says Mirabeau:

"We are only paying attention to the grand manufactories, in which hundreds of men work under a director and which are commonly

[1] "Je permettrai," says the capitalist, "que vous ayez l'honneur de me servir, à condition que vous me donnez le peu qui vous reste pour la peine que je prends de vous commander." (J. J. Rousseau, "Discours sur l'économie politique.")

called *manufactures réunies*. Those where a very large number of labourers work, each separately and on his own account, are hardly considered; they are placed at an infinite distance from the others. This is a great error, as the latter alone make a really important object of national prosperity.... The large workshop (manufacture réunie) will enrich prodigiously one or two entrepreneurs, but the labourers will only be journeymen, paid more or less, and will not have any share in the success of the undertaking. In the discrete workshop (manufacture séparée), on the contrary, no one will become rich, but many labourers will be comfortable; the saving and the industrious will be able to amass a little capital, to put by a little for a birth of a child, for an illness, for themselves or their belongings. The number of saving and industrious labourers will increase, because they will see in good conduct, in activity, a means of essentially bettering their condition, and not of obtaining a small rise of wages that can never be of any importance for the future, and whose sole result is to place men in the position to live a little better, but only from day to day.... The large workshops, undertakings of certain private persons who pay labourers from day to day to work for their gain, may be able to put these private individuals at their ease, but they will never be an object worth the attention of governments. Discrete workshops, for the most part combined with cultivation of small holdings, are the only free ones."[1]

The expropriation and eviction of a part of the agricultural population not only set free for industrial capital, the labourers, their means of subsistence, and material for labour; it also created the home market.

In fact, the events that transformed the small peasants into wage-labourers, and their means of subsistence and of labour into material elements of capital, created, at the same time, a home market for the latter. Formerly, the peasant family produced the means of subsistence and the raw materials, which they themselves, for the most part, consumed. These raw materials and means of subsistence have now become commodities; the large farmer sells them, he finds his market in manufactures. Yarn, linen, coarse woollen stuffs—things whose raw materials had been within the reach of every peasant family, had been spun and woven by it for its own use—were now transformed into articles of manufacture, to which the country districts at once served for markets. The many scattered customers, whom stray artisans until now had found in the numerous small pro-

[1] Mirabeau, l. c., t. III, pp. 20-109 passim. That Mirabeau considers the separate workshops more economical and productive than the "combined," and sees in the latter merely artificial exotics under government cultivation, is explained by the position at that time of a great part of the continental manufactures.

ducers working on their own account, concentrate themselves now into one great market provided for by industrial capital.[1] Thus, hand in hand with the expropriation of the self-supporting peasants, with their separation from their means of production, goes the destruction of rural domestic industry, the process of separation between manufacture and agriculture. And only the destruction of rural domestic industry can give the internal market of a country that extension and consistence which the capitalist mode of production requires.

Still the manufacturing period, properly so called, does not succeed in carrying out this transformation radically and completely. It will be remembered that manufacture, properly so called, conquers but partially the domain of national production, and always rests on the handicrafts of the town and the domestic industry of the rural districts as its ultimate basis. If it destroys these in one form, in particular branches, at certain points, it calls them up again elsewhere, because it needs them for the preparation of raw material up to a certain point. It produces, therefore, a new class of small villagers who, while following the cultivation of the soil as an accessory calling, find their chief occupation in industrial labour, the products of which they sell to the manufacturers directly, or through the medium of merchants. This is one, though not the chief, cause of a phenomenon which, at first, puzzles the student of English history. From the last third of the 15th century he finds continually complaints, only interrupted at certain intervals, about the encroachment of capitalist farming in the country districts, and the progressive destruction of the peasantry. On the other hand, he always finds this peasantry turning up again, although in diminished number, and always under worse conditions.[2] The chief reason is: England is at one time

[1] "Twenty pounds of wool converted unobtrusively into the yearly clothing of a labourer's family by its own industry in the intervals of other work—this makes no show; but bring it to market, send it to the factory, thence to the broker, thence to the dealer, and you will have great commercial operations, and nominal capital engaged to the amount of twenty times its value. . . . The working class is thus emersed to support a wretched factory population, a parasitical shopkeeping class, and a fictitious commercial, monetary, and financial system" (David Urquhart, l. c., p. 120.)

[2] Cromwell's time forms an exception. So long as the Republic lasted, the mass of the English people of all grades rose from the degradation into which they had sunk under the Tudors.

chiefly a cultivator of corn, at another chiefly a breeder of cattle, in alternate periods, and with these the extent of peasant cultivation fluctuates. Modern Industry alone, and finally, supplies, in machinery, the lasting basis of capitalistic agriculture, expropriates radically the enormous majority of the agricultural population, and completes the separation between agriculture and rural domestic industry, whose roots—spinning and weaving—it tears up.[1] It therefore also, for the first time, conquers for industrial capital the entire home market.[2]

GENESIS OF THE INDUSTRIAL CAPITALIST

The genesis of the industrial[3] capitalist did not proceed in such a gradual way as that of the farmer. Doubtless many small guild-masters, and yet more independent small arti-

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[1] Tuckett is aware that the modern woollen industry has sprung, with the introduction of machinery, from manufacture proper and from the destruction of rural and domestic industries. (Tuckett, l. c., v. I, p. 144.) "The plough, the yoke, were 'the invention of gods, and the occupation of heroes'; are the loom, the spindle, the distaff, of less noble parentage. You sever the distaff and the plough, the spindle and the yoke, and you get factories and poor-houses, credit and panics, two hostile nations, agricultural and commercial." (David Urquhart, l. c., p. 122.) But now comes Carey, and cries out upon England, surely not with unreason, that it is trying to turn every other country into a mere agricultural nation, whose manufacturer is to be England. He pretends that in this way Turkey has been ruined, because "the owners and occupants of land have never been permitted by England to strengthen themselves by the formation of that natural alliance between the plough and the loom, the hammer and the harrow." ("The Slave Trade," p. 125.) According to him, Urquhart himself is one of the chief agents in the ruin of Turkey, where he had made Free-trade propaganda in the English interest. The best of it is that Carey, a great Russophile by the way, wants to prevent the process of separation by that very system of protection which accelerates it.

[2] Philanthropic English economists, like Mill, Rogers, Goldwin, Smith, Fawcett, &c., and liberal manufacturers like John Bright & Co., ask the English landed proprietors, as God asked Cain after Abel, Where are our thousands of freeholders gone? But where do *you* come from, then? From the destruction of those freeholders. Why don't you ask further, where are the independent weavers, spinners, and artisans gone?

[3] Industrial here in contradistinction to agricultural. In the "categoric" sense the farmer is an industrial capitalist as much as the manufacturer.

sans, or even wage-labourers, transformed themselves into small capitalists, and (by gradually extending exploitation of wage-labour and corresponding accumulation) into full-blown capitalists. In the infancy of capitalist production, things often happened as in the infancy of mediaeval towns, where the question, which of the escaped serfs should be master and which servant, was in great part decided by the earlier or later date of their flight. The snail's pace of this method corresponded in no wise with the commercial requirements of the new world market that the great discoveries of the end of the 15th century created. But the middle ages had handed down two distinct forms of capital, which mature in the most different economic social formations, and which, before the era of the capitalist mode of production, are considered as capital quand même—usurer's capital and merchant's capital.

"At present, all the wealth of society goes first into the possession of the capitalist... he pays the landowner his rent, the labourer his wages, the tax and tithe gatherer their claims, and keeps a large, indeed the largest, and a continually augmenting share, of the annual produce of labour for himself. The capitalist may now be said to be the first owner of all the wealth of the community, though no law has conferred on him the right to this property... this change has been effected by the taking of interest on capital... and it is not a little curious that all the law-givers of Europe endeavoured to prevent this by statutes, viz., statutes against usury.... The power of the capitalist over all the wealth of the country is a complete change in the right of property, and by what law, or series of laws, was it effected?"[1]

The author should have remembered that revolutions are not made by laws.

The money capital formed by means of usury and commerce was prevented from turning into industrial capital, in the country by the feudal constitution, in the towns by the guild organisation.[2] These fetters vanished with the dissolution of feudal society, with the expropriation and partial eviction of the country population. The new manufactures were established at sea-ports, or at inland points beyond the control of the old municipalities and their guilds. Hence in

[1] "The Natural and Artificial Rights of Property Contrasted." Lond., 1832, pp. 98-99. Author of the anonymous work: "Th. Hodgskin."

[2] Even as late as 1794, the small cloth-makers of Leeds sent a deputation to Parliament, with a petition for a law to forbid any merchant from becoming a manufacturer. (Dr. Aikin, "Description of the Country from 30 to 40 miles round Manchester," London, 1795.)

England an embittered struggle of the corporate towns against these new industrial nurseries.

The discovery of gold and silver in America, the extirpation, enslavement and entombment in mines of the aboriginal population, the beginning of the conquest and looting of the East Indies, the turning of Africa into a warren for the commercial hunting of black-skins, signalised the rosy dawn of the era of capitalist production. These idyllic proceedings are the chief momenta of primitive accumulation. On their heels treads the commercial war of the European nations, with the globe for a theatre. It begins with the revolt of the Netherlands from Spain, assumes giant dimensions in England's Anti-Jacobin War, and is still going on in the opium wars against China, &c.

The different momenta of primitive accumulation distribute themselves now, more or less in chronological order, particularly over Spain, Portugal, Holland, France, and England. In England at the end of the 17th century, they arrive at a systematical combination, embracing the colonies, the national debt, the modern mode of taxation, and the protectionist system. These methods depend in part on brute force, e.g., the colonial system. But they all employ the power of the State, the concentrated and organised force of society, to hasten, hot-house fashion, the process of transformation of the feudal mode of production into the capitalist mode, and to shorten the transition. Force is the midwife of every old society pregnant with a new one. It is itself an economic power.

Of the Christian colonial system, W. Howitt, a man who makes a speciality of Christianity, says:

"The barbarities and desperate outrages of the so-called Christian race, throughout every region of the world, and upon every people they have been able to subdue, are not to be paralleled by those of any other race, however fierce, however untaught, and however reckless of mercy and of shame, in any age of the earth."[1]

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[1] William Howitt, "Colonisation and Christianity: A Popular History of the Treatment of the Natives by the Europeans in all their Colonies." London, 1838, p. 9. On the treatment of the slaves there is a good compilation in Charles Comte, "Traité de la législation," 3me éd. Bruxelles, 1837. This subject one must study in detail, to see what the bourgeoisie makes of itself and of the labourer, wherever it can, without restraint, model the world after its own image.

The history of the colonial administration of Holland—and Holland was the head capitalistic nation of the 17th century—"is one of the most extraordinary relations of treachery, bribery, massacre, and meanness."[1] Nothing is more characteristic than their system of stealing men, to get slaves for Java. The men stealers were trained for this purpose. The thief, the interpreter, and the seller, were the chief agents in this trade, native princes the chief sellers. The young people stolen, were thrown into the secret dungeons of Celebes, until they were ready for sending to the slave-ships. An official report says:

"This one town of Macassar, e.g., is full of secret prisons, one more horrible than the other, crammed with unfortunates, victims of greed and tyranny fettered in chains, forcibly torn from their families."

To secure Malacca, the Dutch corrupted the Portuguese governor. He let them into the town in 1641. They hurried at once to his house and assassinated him, to "abstain" from the payment of £21,875, the price of his treason. Wherever they set foot, devastation and depopulation followed. Banjuwangi, a province of Java, in 1750 numbered over 80,000 inhabitants, in 1811 only 8,000. Sweet commerce!

The English East India Company,* as is well known, obtained, besides the political rule in India, the exclusive nonopoly of the tea trade, as well as of the Chinese trade n general, and of the transport of goods to and from Europe. But the coasting trade of India and between the slands, as well as the internal trade of India, were the nonopoly of the higher employés of the Company. The nonopolies of salt, opium, betel and other commodities,

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[1] Thomas Stamford Raffles, late Lieut.-Gov. of that island: "The History of Java," Lond., 1817.

* *The East India Company*—an English trade company that existed from 1600 to 1858. It was a tool of England's predatory colonial policy in India, China and other Asian countries. From the middle of the 18th century onwards the Company, which had an Army and Navy at its command, represented a strong military force, which was used by the English colonialists for conquering India. For quite some time the Company enjoyed the exclusive monopoly of trade with India and exercised political power in that country. The Indian national liberation uprising of 1857-1859, however, forced the English to change the forms of their colonial domination: the Company was abolished and India became the property of the British Crown.—*Ed.*

were inexhaustible mines of wealth. The employés themselves fixed the price and plundered at will the unhappy Hindus. The Governor-General took part in this private traffic. His favourites received contracts under conditions whereby they, cleverer than the alchemists, made gold out of nothing. Great fortunes sprang up like mushrooms in a day; primitive accumulation went on without the advance of a shilling. The trial of Warren Hastings swarms with such cases. Here is an instance. A contract for opium was given to a certain Sullivan at the moment of his departure on an official mission to a part of India far removed from the opium district. Sullivan sold his contract to one Binn for £40,000; Binn sold it the same day for £60,000, and the ultimate purchaser who carried out the contract declared that after all he realised an enormous gain. According to one of the lists laid before Parliament, the Company and its employés from 1757-1766 got £6,000,000 from the Indians as gifts. Between 1769 and 1770, the English manufactured a famine by buying up all the rice and refusing to sell it again, except at fabulous prices.[1]

The treatment of the aborigines was, naturally, most frightful in plantation-colonies destined for export trade only, such as the West Indies, and in rich and well-populated countries, such as Mexico and India, that were given over to plunder. But even in the colonies properly so called, the Christian character of primitive accumulation did not belie itself. Those sober virtuosi of Protestantism, the Puritans of New England, in 1703, by decrees of their Assembly set a premium of £40 on every Indian scalp and every captured red-skin: in 1720 a premium of £100 on every scalp; in 1744, after Massachusetts-Bay had proclaimed a certain tribe as rebels, the following prices: for a male scalp of 12 years and upwards £100 (new currency), for a male prisoner £105, for women and children prisoners £55, for scalps of women and children £50. Some decades later, the colonial system took its revenge on the descendants of the pious pilgrim fathers, who had grown seditious in the mean-

[1] In the year 1866 more than a million Hindus died of hunger in the province of Orissa alone. Nevertheless, the attempt was made to enrich the Indian treasury by the price at which the necessaries of life were sold to the starving people.

time. At English instigation and for English pay they were tomahawked by red-skins. The British Parliament proclaimed blood-hounds and scalping as "means that God and Nature had given into its hand."

The colonial system ripened, like a hot-house, trade and navigation. The "Societies Monopolia" of Luther were powerful levers for concentration of capital. The colonies secured a market for the budding manufactures, and, through the monopoly of the market, an increased accumulation. The treasures captured outside Europe by undisguised looting, enslavement, and murder, floated back to the mother-country and were there turned into capital. Holland, which first fully developed the colonial system, in 1648 stood already in the acme of its commercial greatness.

It was "in almost exclusive possession of the East Indian trade and the commerce between the south-west and north-east of Europe. Its fisheries, marine, manufactures, surpassed those of any other country. The total capital of the Republic was probably more important than that of all the rest of Europe put together."

Gülich forgets to add that by 1648, the people of Holland were more over-worked, poorer and more brutally oppressed than those of all the rest of Europe put together.

Today industrial supremacy implies commercial supremacy. In the period of manufacture properly so called, it is, on the other hand, the commercial supremacy that gives industrial predominance. Hence the preponderant rôle that the colonial system plays at that time. It was "the strange God" who perched himself on the altar cheek by jowl with the old gods of Europe, and one fine day with a shove and a kick chucked them all of a heap. It proclaimed surplus-value making as the sole end and aim of humanity.

The system of public credit, i.e., of national debts, whose origin we discover in Genoa and Venice as early as the middle ages, took possession of Europe generally during the manufacturing period. The colonial system with its maritime trade and commercial wars served as a forcing-house for it. Thus it first took root in Holland. National debts, i.e., the alienation of the state—whether despotic, constitutional or republican—marked with its stamp the capitalistic era. The only part of the so-called national wealth that actually enters into the collective possessions of modern peoples is—

their national debt.[1] Hence, as a necessary consequence, the modern doctrine that a nation becomes the richer the more deeply it is in debt. Public credit becomes the *credo* of capital. And with the rise of national debt-making, want of faith in the national debt takes the place of the blasphemy against the Holy Ghost, which may not be forgiven.

The public debt becomes one of the most powerful levers of primitive accumulation. As with the stroke of an enchanter's wand, it endows barren money with the power of breeding and thus turns it into capital, without the necessity of its exposing itself to the troubles and risks inseparable from its employment in industry or even in usury. The state-creditors actually give nothing away, for the sum lent is transformed into public bonds, easily negotiable, which go on functioning in their hands just as so much hard cash would. But further, apart from the class of lazy annuitants thus created, and from the improvised wealth of the financiers, middlemen between the government and the nation—as also apart from the tax-farmers, merchants, private manufacturers, to whom a good part of every national loan renders the service of a capital fallen from heaven—the national debt has given rise to joint-stock companies, to dealings in negotiable effects of all kinds, and to agiotage, in a word to stock-exchange gambling and the modern bankocracy.

At their birth the great banks, decorated with national titles, were only associations of private speculators, who placed themselves by the side of governments, and, thanks to the privileges they received, were in a position to advance money to the State. Hence the accumulation of the national debt has no more infallible measure than the successive rise in the stock of these banks, whose full development dates from the founding of the Bank of England in 1694. The Bank of England began with lending its money to the Government at 8%; at the same time it was empowered by Parliament to coin money out of the same capital, by lending it again to the public in the form of banknotes. It was allowed to use these notes for discounting bills, making

[1] William Cobbett remarks that in England all public institutions are designated "royal"; as compensation for this, however, there is the "national" debt.

advances on commodities, and for buying the precious metals. It was not long ere this credit-money, made by the bank itself, became the coin in which the Bank of England made its loans to the State, and paid, on account of the State, the interest on the public debt. It was not enough that the bank gave with one hand and took back more with the other; it remained, even whilst receiving, the eternal creditor of the nation down to the last shilling advanced. Gradually it became inevitably the receptacle of the metallic hoard of the country, and the centre of gravity of all commercial credit. What effect was produced on their contemporaries by the sudden uprising of this brood of bankocrats, financiers, rentiers, brokers, stock-jobbers, &c., is proved by the writings of that time, e.g., by Bolingbroke's.[1]

With the national debt arose an international credit system, which often conceals one of the sources of primitive accumulation in this or that people. Thus the villainies of the Venetian thieving system formed one of the secret bases of the capital-wealth of Holland to whom Venice in her decadence lent large sums of money. So also was it with Holland and England. By the beginning of the 18th century the Dutch manufactures were far outstripped. Holland had ceased to be the nation preponderant in commerce and industry. One of its main lines of business, therefore, from 1701-1776, is the lending out of enormous amounts of capital, especially to its great rival England. The same thing is going on today between England and the United States. A great deal of capital, which appears today in the United States without any certificate of birth, was yesterday, in England, the capitalised blood of children.

As the national debt finds its support in the public revenue, which must cover the yearly payments for interest, &c., the modern system of taxation was the necessary complement of the system of national loans. The loans enable the government to meet extraordinary expenses, without the taxpayers feeling it immediately, but they necessitate, as a consequence, increased taxes. On the other hand, the raising of taxation caused by the accumulation of debts contracted one after another, compels the government always to have

[1] "Si les Tartares inondaient l'Europe aujourd'hui, il faudrait bien des affaires pour leur faire entendre ce que c'est qu'un financier parmi nous." Montesquieu, "Esprit des lois," t. IV., p. 33, ed. Londres, 1769.

recourse to new loans for new extraordinary expenses. Modern fiscality, whose pivot is formed by taxes on the most necessary means of subsistence (thereby increasing their price), thus contains within itself the germ of automatic progression. Over-taxation is not an incident, but rather a principle. In Holland, therefore, where this system was first inaugurated, the great patriot, De Witt, has in his "Maxims"* extolled it as the best system for making the wage-labourer submissive, frugal, industrious, and overburdened with labour. The destructive influence that it exercises on the condition of the wage-labourer concerns us less however, here, than the forcible expropriation, resulting from it, of peasants, artisans, and in a word, all elements of the lower middle-class. On this there are not two opinions, even among the bourgeois economists. Its expropriating efficacy is still further heightened by the system of protection, which forms one of its integral parts.

The great part that the public debt, and the fiscal system corresponding with it, has played in the capitalisation of wealth and the expropriation of the masses, has led many writers, like Cobbett, Doubleday and others, to seek in this, incorrectly, the fundamental cause of the misery of the modern peoples.

The system of protection was an artificial means of manufacturing manufacturers, of expropriating independent labourers, of capitalising the national means of production and subsistence, of forcibly abbreviating the transition from the mediaeval to the modern mode of production. The European states tore one another to pieces about the patent of this invention, and, once entered into the service of the surplus-value makers, did not merely lay under contribution in the pursuit of this purpose their own people, indirectly through protective duties, directly through export premiums. They also forcibly rooted out, in their dependent countries,

* Marx is apparently referring here to the English edition of *Aanwysing der heilsame politike Gronden en Maximen van de Republike van Holland en West-Friesland* (The Description of the Basic Political Principles and Maxims of the Republic of Holland and Western Friesland) which was alleged to be written by Jan De Witt and which appeared in Leiden in 1662. Subsequently, it was discovered that the author of this book (with the exception of two chapters written by De Witt) was the Dutch economist and entrepreneur Pieter van den Hove (who is also known as Pieter de la Cour).—*Ed.*

all industry, as, e.g., England did with the Irish woollen manufacture. On the continent of Europe, after Colbert's example, the process was much simplified. The primitive industrial capital, here, came in part directly out of the state treasury. "Why," cries Mirabeau,

"why go so far to seek the cause of the manufacturing glory of Saxony before the war? 180,000,000 of debts contracted by the sovereigns!"[1]

Colonial system, public debts, heavy taxes, protection, commercial wars, &c., these children of the true manufacturing period, increase gigantically during the infancy of Modern Industry. The birth of the latter is heralded by a great slaughter of the innocents. Like the royal navy, the factories were recruited by means of the press-gang. Blasé as Sir F. M. Eden is as to the horrors of the expropriation of the agricultural population from the soil, from the last third of the 15th century to his own time; with all the self-satisfaction with which he rejoices in this process, "essential" for establishing capitalistic agriculture and "the due proportion between arable and pasture land"—he does not show, however, the same economic insight in respect to the necessity of child-stealing and child-slavery for the transformation of manufacturing exploitation into factory exploitation, and the establishment of the "true relation" between capital and labour-power. He says:

"It may, perhaps, be worthy the attention of the public to consider, whether any manufacture, which, in order to be carried on successfully, requires that cottages and workhouses should be ransacked for poor children; that they should be employed by turns during the greater part of the night and robbed of that rest which, though indispensable to all, is most required by the young; and that numbers of both sexes, of different ages and dispositions, should be collected together in such a manner that the contagion of example cannot but lead to profligacy and debauchery; will add to the sum of individual or national felicity?"[2] "In the counties of Derbyshire, Nottinghamshire, and more particularly in Lancashire," says Fielden, "the newly invented machinery was used in large factories built on the sides of streams capable of turning the water-wheel. Thousands of hands were suddenly required in these places, remote from towns; and Lancashire, in particular, being, till then, comparatively thinly populated and barren, a population was all that she now wanted. The small and nimble fingers of little children being by very far the most in request, the custom instantly sprang up of procuring *apprentices* from the different parish workhouses of London,

[1] Mirabeau, l. c., t. VI., p. 101.
[2] Eden, l. c., Vol. I., Book II., Ch. I., p. 421.

Birmingham, and elsewhere. Many, many thousands of these little, hapless creatures were sent down into the north, being from the age of 7 to the age of 13 or 14 years old. The custom was for the master to clothe his apprentices and to feed and lodge them in an "apprentice house" near the factory; overseers were appointed to see to the works, whose interest it was to work the children to the utmost, because their pay was in proportion to the quantity of work that they could exact. Cruelty was, of course, the consequence.... In many of the manufacturing districts, but particularly, I am afraid, in the guilty county to which I belong [Lancashire], cruelties the most heart-rending were practised upon the unoffending and friendless creatures who were thus consigned to the charge of master-manufacturers; they were harassed to the brink of death by excess of labour... were flogged, fettered and tortured in the most exquisite refinement of cruelty; ... they were in many cases starved to the bone while flogged to their work and... even in some instances... were driven to commit suicide.... The beautiful and romantic valleys of Derbyshire, Nottinghamshire and Lancashire, secluded from the public eye, became the dismal solitudes of torture, and of many a murder. The profits of manufacturers were enormous; but this only whetted the appetite that it should have satisfied, and therefore the manufacturers had recourse to an expedient that seemed to secure to them those profits without any possibility of limit; they began the practice of what is termed "night-working," that is, having tired one set of hands, by working them throughout the day, they had another set ready to go on working throughout the night; the day-set getting into the beds that the night-set had just quitted, and in their turn again, the night-set getting into the beds that the day-set quitted in the morning. It is a common tradition in Lancashire, that the beds *never get cold*."[1]

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[1] John Fielden, "The Curse of the Factory System," London, 1836, pp. 5, 6. On the earlier infamies of the factory system, cf. Dr. Aikin (1795), l. c., p. 219, and Gisborne, "Enquiry into the Duties of Men," 1795, Vol. II. When the steam-engine transplanted the factories from the country waterfalls to the middle of towns, the "abstemious" surplus-value maker found the child-material ready to his hand, without being forced to seek slaves from the workhouses. When Sir R. Peel (father of the "minister of plausibility"), brought in his bill for the protection of children, in 1815, Francis Horner, lumen of the Bullion Committee and intimate friend of Ricardo, said in the House of Commons: "It is notorious, that with a bankrupt's effects, a gang, if he might use the word, of these children had been put up to sale, and were advertised publicly as part of the property. A most atrocious instance had been brought before the Court of King's Bench two years before, in which a number of these boys, apprenticed by a parish in London to one manufacturer, had been transferred to another, and had been found by some benevolent persons in a state of absolute famine. Another case more horrible had come to his knowledge while on a [Parliamentary] Committee... that not many years ago, an agreement had been made between a London parish and a Lancashire manufacturer, by which it was stipulated, that with every 20 sound children one idiot should be taken."

With the development of capitalist production during the manufacturing period, the public opinion of Europe had lost the last remnant of shame and conscience. The nations bragged cynically of every infamy that served them as a means to capitalistic accumulation. Read, e.g., the naïve Annals of Commerce of the worthy A. Anderson. Here it is trumpeted forth as a triumph of English state-craft that at the Peace of Utrecht, England extorted from the Spaniards by the Asiento Treaty* the privilege of being allowed to ply the Negro-trade, until then only carried on between Africa and the English West Indies, between Africa and Spanish America as well. England thereby acquired the right of supplying Spanish America until 1743 with 4,800 Negroes yearly. This threw, at the same time, an official cloak over British smuggling. Liverpool waxed fat on the slave-trade. This was its method of primitive accumulation. And, even to the present day, Liverpool "respectability" is the Pindar of the slave-trade which—compare the work of Aikin [1795] already quoted—"has coincided with that spirit of bold adventure which has characterised the trade of Liverpool and rapidly carried it to its present state of prosperity; has occasioned vast employment for shipping and sailors, and greatly augmented the demand for the manufactures of the country" (p. 339). Liverpool employed in the slave-trade, in 1730, 15 ships; in 1751, 53; in 1760, 74; in 1770, 96; and in 1792, 132.

Whilst the cotton industry introduced child-slavery in England, it gave in the United States a stimulus to the transformation of the earlier, more or less patriarchal slavery, into a system of commercial exploitation. In fact, the veiled slavery of the wage-workers in Europe needed, for its pedestal, slavery pure and simple in the New World.[1]

Tantæ molis erat, to establish the "eternal laws of Nature" of the capitalist mode of production, to complete the

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* *Asiento*—the name for treaties under which, in the 16th, 17th and 18th centuries, Spain allowed foreign states and private persons the privilege of carrying on the Negro-trade with her American possessions. —*Ed.*

[1] In 1790, there were in the English West Indies ten slaves for one free man, in the French fourteen for one, in the Dutch twenty-three for one. (Henry Brougham, "An Inquiry into the Colonial Policy of the European Powers," Edin. 1803, Vol. II., p. 74.)

process of separation between labourers and conditions of labour, to transform, at one pole, the social means of production and subsistence into capital, at the opposite pole, the mass of the population into wage-labourers, into "free labouring poor," that artificial product of modern society.[1] If money, according to Augier,[2] "comes into the world with a congenital blood-stain on one cheek," capital comes dripping from head to foot, from every pore, with blood and dirt.[3]

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[1] The phrase, "labouring poor," is found in English legislation from the moment when the class of wage-labourers becomes noticeable. This term is used in opposition, on the one hand, to the "idle poor," beggars, etc., on the other to those labourers, who, pigeons not yet plucked, are still possessors of their own means of labour. From the Statute Book it passed into Political Economy, and was handed down by Culpeper, J. Child, etc., to Adam Smith and Eden. After this, one can judge of the good faith of the "execrable political cant-monger," Edmund Burke, when he called the expression, "labouring poor,"—"execrable political cant." This sycophant who, in the pay of the English oligarchy, played the romantic laudator temporis acti against the French Revolution, just as, in the pay of the North American Colonies, at the beginning of the American troubles, he had played the Liberal against the English oligarchy, was an out and out vulgar bourgeois. "The laws of commerce are the laws of Nature, and therefore the laws of God." (E. Burke, "Thoughts and Details on Scarcity," London, 1800, pp. 31, 32.) No wonder that, true to the laws of God and of Nature, he always sold himself in the best market. A very good portrait of this Edmund Burke, during his liberal time, is to be found in the writings of the Rev. Mr. Tucker. Tucker was a parson and a Tory, but, for the rest, an honourable man and a competent political economist. In face of the infamous cowardice of character that reigns today, and believes most devoutly in "the laws of commerce," it is our bounden duty again and again to brand the Burkes, who only differ from their successors in one thing—talent.

[2] Marie Augier, "Du crédit public," Paris, 1842.

[3] "Capital is said by a Quarterly Reviewer to fly turbulence and strife, and to be timid, which is very true; but this is very incompletely stating the question. Capital eschews no profit, or very small profit, just as Nature was formerly said to abhor a vacuum. With adequate profit, capital is very bold. A certain 10 per cent. will ensure its employment anywhere; 20 per cent. certain will produce eagerness; 50 per cent., positive audacity; 100 per cent. will make it ready to trample on all human laws; 300 per cent., and there is not a crime at which it will scruple, nor a risk it will not run, even to the chance of its owner being hanged. If turbulence and strife will bring a profit, it will freely encourage both. Smuggling and the slave-trade have amply proved all that is here stated." (T. J. Dunning, "Trades' Unions and Strikes," London, 1860, pp. 35-36.)

HISTORICAL TENDENCY OF CAPITALIST ACCUMULATION

What does the primitive accumulation of capital, i.e., its historical genesis, resolve itself into? In so far as it is not immediate transformation of slaves and serfs into wage-labourers, and therefore a mere change of form, it only means the expropriation of the immediate producers, i.e., the dissolution of private property based on the labour of its owner.

Private property, as the antithesis to social, collective property, exists only where the means of labour and the external conditions of labour belong to private individuals. But according as these private individuals are labourers or not labourers, private property has a different character. The numberless shades, that it at first sight presents, correspond to the intermediate stages lying between these two extremes.

The private property of the labourer in his means of production is the foundation of petty industry, whether agricultural, manufacturing, or both; petty industry, again, is an essential condition for the development of social production and of the free individuality of the labourer himself. Of course, this petty mode of production exists also under slavery, serfdom, and other states of dependence. But it flourishes, it lets loose its whole energy, it attains its adequate classical form, only where the labourer is the private owner of his own means of labour set in action by himself: the peasant of the land which he cultivates, the artisan of the tool which he handles as a virtuoso.

This mode of production pre-supposes parcelling of the soil, and scattering of the other means of production. As it excludes the concentration of these means of production, so also it excludes co-operation, division of labour within each separate process of production, the control over, and the productive application of the forces of Nature by society, and the free development of the social productive powers. It is compatible only with a system of production, and a society, moving within narrow and more or less primitive bounds. To perpetuate it would be, as Pecqueur rightly says, "to decree universal mediocrity." At a certain stage of development it brings forth the material agencies for its

own dissolution. From that moment new forces and new passions spring up in the bosom of society; but the old social organisation fetters them and keeps them down. It must be annihilated; it is annihilated. Its annihilation, the transformation of the individualised and scattered means of production into socially concentrated ones, of the pigmy property of the many into the huge property of the few, the expropriation of the great mass of the people from the soil, from the means of subsistence, and from the means of labour, this fearful and painful expropriation of the mass of the people forms the prelude to the history of capital. It comprises a series of forcible methods, of which we have passed in review only those that have been epoch-making as methods of the primitive accumulation of capital. The expropriation of the immediate producers was accomplished with merciless Vandalism, and under the stimulus of passions the most infamous, the most sordid, the pettiest, the most meanly odious. Self-earned private property, that is based, so to say, on the fusing together of the isolated, independent labouring-individual with the conditions of his labour, is supplanted by capitalistic private property, which rests on exploitation of the nominally free labour of others, i.e., on wage-labour.[1]

As soon as this process of transformation has sufficiently decomposed the old society from top to bottom, as soon as the labourers are turned into proletarians, their means of labour into capital, as soon as the capitalist mode of production stands on its own feet, then the further socialisation of labour and further transformation of the land and other means of production into socially exploited and, therefore, common means of production, as well as the further expropriation of private proprietors, takes a new form. That which is now to be expropriated is no longer the labourer working for himself, but the capitalist exploiting many labourers.

This expropriation is accomplished by the action of the immanent laws of capitalistic production itself, by the centralisation of capital. One capitalist always kills many. Hand

[1] "Nous sommes dans une condition tout-à-fait nouvelle de la société ... nous tendons à séparer toute espèce de propriété d'avec toute espèce de travail." (Sismondi, "Nouveaux principes d'écon. polit." t. II. [Paris, 1827], p. 434.)

in hand with this centralisation, or this expropriation of many capitalists by few, develop, on an ever-extending scale, the co-operative form of the labour-process, the conscious technical application of science, the methodical cultivation of the soil, the transformation of the instruments of labour into instruments of labour only usable in common, the economising of all means of production by their use as the means of production of combined, socialised labour, the entanglement of all peoples in the net of the world-market, and with this, the international character of the capitalistic régime. Along with the constantly diminishing number of the magnates of capital, who usurp and monopolise all advantages of this process of transformation, grows the mass of misery, oppression, slavery, degradation, exploitation; but with this too grows the revolt of the working-class, a class always increasing in numbers, and disciplined, united, organised by the very mechanism of the process of capitalist production itself. The monopoly of capital becomes a fetter upon the mode of production, which has sprung up and flourished along with, and under it. Centralisation of the means of production and socialisation of labour at last reach a point where they become incompatible with their capitalist integument. Thus integument is burst asunder. The knell of capitalist private property sounds. The expropriators are expropriated.

The capitalist mode of appropriation, the result of the capitalist mode of production, produces capitalist private property. This is the first negation of individual private property, as founded on the labour of the proprietor. But capitalist production begets, with the inexorability of a law of Nature, its own negation. It is the negation of negation. This does not re-establish private property for the producer, but gives him individual property based on the acquisitions of the capitalist era: i.e., on co-operation and the possession in common of the land and of the means of production.

The transformation of scattered private property, arising from individual labour, into capitalist private property is, naturally, a process, incomparably more protracted, violent, and difficult, than the transformation of capitalistic private property, already practically resting on socialised production, into socialised property. In the former case, we had the expropriation of the mass of the people by a few usurpers;

in the latter, we have the expropriation of a few usurpers by the mass of the people.[1]

THE MODERN THEORY OF COLONISATION[2]

Political Economy confuses on principle two very different kinds of private property, of which one rests on the producers' own labour, the other on the employment of the labour of others. It forgets that the latter not only is the direct antithesis of the former, but absolutely grows on its tomb only.

In Western Europe, the home of Political Economy, the process of primitive accumulation is more or less accomplished. Here the capitalist régime has either directly conquered the whole domain of national production, or, where economic conditions are less developed, it, at least, indirectly controls those strata of society which, though belonging to the antiquated mode of production, continue to exist side by side with it in gradual decay. To this ready-made world of capital, the political economist applies the notions of law and of property inherited from a pre-capitalistic world with all the more anxious zeal and all the greater unction, the more loudly the facts cry out in the face of his ideology.

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[1] The advance of industry, whose involuntary promoter is the bourgeoisie, replaces the isolation of the labourers, due to competition, by their revolutionary combination, due to association. The development of Modern Industry, therefore, cuts from under its feet, the very foundation on which the bourgeoisie produces and appropriates products. What the bourgeoisie, therefore, produces, above all, are its own grave-diggers. Its fall and the victory of the proletariat are equally inevitable.... Of all the classes, that stand face to face with the bourgeoisie today, the proletariat alone is a really revolutionary class. The other classes perish and disappear in the face of Modern Industry, the proletariat is its special and essential product.... The lower middle-classes, the small manufacturers, the shopkeepers, the artisan, the peasant, all these fight against the bourgeoisie, to save from extinction their existence as fractions of the middle-class... they are reactionary, for they try to roll back the wheel of history. Karl Marx und Friedrich Engels, "Manifest der Kommunistischen Partei," London, 1848, pp. 11, 9.

[2] We treat here of real Colonies, virgin soils, colonised by free immigrants. The United States are, speaking economically, still only a Colony of Europe. Besides, to this category belong also such old plantations as those in which the abolition of slavery has completely altered the earlier conditions.

It is otherwise in the colonies. There the capitalist régime everywhere comes into collision with the resistance of the producer, who, as owner of his own conditions of labour, employs that labour to enrich himself, instead of the capitalist. The contradiction of these two diametrically opposed economic systems, manifests itself here practically in a struggle between them. Where the capitalist has at his back the power of the mother-country, he tries to clear out of his way by force, the modes of production and appropriation, based on the independent labour of the producer. The same interest, which compels the sycophant of capital, the political economist, in the mother-country, to proclaim the theoretical identity of the capitalist mode of production with its contrary, that same interest compels him in the colonies to make a clean breast of it, and to proclaim aloud the antagonism of the two modes of production. To this end he proves how the development of the social productive power of labour, co-operation, division of labour, use of machinery on a large scale, &c., are impossible without the expropriation of the labourers, and the corresponding transformation of their means of production into capital. In the interest of the so-called national wealth, he seeks for artificial means to ensure the poverty of the people. Here his apologetic armour crumbles off, bit by bit, like rotten touchwood.

It is the great merit of E. G. Wakefield to have discovered, not anything new about the Colonies,[1] but to have discovered in the Colonies the truth as to the conditions of capitalist production in the mother-country. As the system of protection at its origin[2] attempted to manufacture capitalists artificially in the mother-country, so Wakefield's colonisation theory, which England tried for a time to enforce by Acts of Parliament, attempted to effect the manufacture of wage-workers in the Colonies. This he calls "systematic colonisation."

First of all, Wakefield discovered that in the Colonies, property in money, means of subsistence, machines, and

[1] Wakefield's few glimpses on the subject of Modern Colonisation are fully anticipated by Mirabeau père, the physiocrats, and even much earlier by English economists.

[2] Later, it became a temporary necessity in the international competitive struggle. But, whatever its motive, the consequences remain the same.

other means of production, does not as yet stamp a man as a capitalist if there be wanting the correlative—the wage-worker, the other man who is compelled to sell himself of his own free-will. He discovered that capital is not a thing, but a social relation between persons, established by the instrumentality of things.[1] Mr. Peel, he moans, took with him from England to Swan River, West Australia, means of susbsistence and of production to the amount of £50,000. Mr. Peel had the foresight to bring with him, besides, 3,000 persons of the working-class, men, women, and children. Once arrived at his destination, "Mr. Peel was left without a servant to make his bed or fetch him water from the river."[2] Unhappy Mr. Peel who provided for everything except the export of English modes of production to Swan River!

For the understanding of the following discoveries of Wakefield, two preliminary remarks: We know that the means of production and subsistence, while they remain the property of the immediate producer, are not capital. They become capital, only under circumstances in which they serve at the same time as means of exploitation and subjection of the labourer. But this capitalist soul of theirs is so intimately wedded, in the head of the political economist, to their material substance, that he christens them capital under all circumstances, even when they are its exact opposite. Thus is it with Wakefield. Further: the splitting up of the means of production into the individual property of many independent labourers, working on their own account, he calls equal division of capital. It is with the political economist as with the feudal jurist. The latter stuck on to pure monetary relations the labels supplied by feudal law.

"If", says Wakefield, "all the members of the society are supposed to possess equal portions of capital ... no man would have a motive for accumulating more capital than he could use with his own hands.

[1] "A Negro is a Negro. In certain circumstances he becomes a slave. A mule is a machine for spinning cotton. Only under certain circumstances does it become capital. Outside these circumstances, it is no more capital than gold is intrinsically money, or sugar is the price of sugar.... Capital is a social relation of production. It is a historical relation of production." (Karl Marx, "Lohnarbeit und Kapital." *N.Rh.Z.* No. 266. April 7, 1849.)

[2] E. G. Wakefield, "England and America," vol. II., London, 1833, p. 33.

This is to some extent the case in new American settlements, where a passion for owning land prevents the existence of a class of labourers for hire."[1]

So long, therefore, as the labourer can accumulate for himself—and this he can do so long as he remains possessor of his means of production—capitalist accumulation and the capitalistic mode of production are impossible. The class of wage-labourers, essential to these, is wanting. How, then, in old Europe, was the expropriation of the labourer from his conditions of labour, i.e., the co-existence of capital and wage-labour, brought about? By a social contract of a quite original kind. "Mankind have adopted a ... simple contrivance for promoting the accumulation of capital," which, of course, since the time of Adam, floated in their imagination as the sole and final end of their existence: "they have divided themselves into owners of capital and owners of labour.... This division was the result of concert and combination."[2] In one word: the mass of mankind expropriated itself in honour of the "accumulation of capital." Now, one would think, that this instinct of self-denying fanaticism would give itself full fling especially in the Colonies, where alone exist the men and conditions that could turn a social contract from a dream to a reality. But why, then, should "systematic colonisation" be called in to replace its opposite, spontaneous, unregulated colonisation? But—but—

"In the Northern States of the American Union, it may be doubted whether so many as a tenth of the people would fall under the description of hired labourers.... In England ... the labouring class compose the bulk of the people."[3]

Nay, the impulse to self-expropriation, on the part of labouring humanity, for the glory of capital, exists so little, that slavery, according to Wakefield himself, is the sole natural basis of Colonial wealth. His systematic colonisation is a mere *pis aller*, since he unfortunately has to do with free men, not with slaves.

"The first Spanish settlers in Saint Domingo did not obtain labourers from Spain. But, without labourers, their capital must have perished, or, at least, must soon have been diminished to that small amount which each individual could employ with his own hands. This has

[1] l. c., p. 17.
[2] l. c., Vol. I, p. 18.
[3] l. c., pp. 42, 43, 44.

actually occurred in the last Colony founded by Englishmen—the Swan River Settlement—where a great mass of capital, of seeds, implements, and cattle, has perished for want of labourers to use it, and where no settler has preserved much more capital than he can employ with his own hands."[1]

We have seen that the expropriation of the mass of the people from the soil forms the basis of the capitalist mode of production. The essence of a free colony, on the contrary, consists in this—that the bulk of the soil is still public property, and every settler on it therefore can turn part of it into his private property and individual means of production, without hindering the later settlers in the same operation.[2] This is the secret both of the prosperity of the colonies and of their inveterate vice—opposition to the establishment of capital.

"Where land is very cheap and all men are free, where every one who so pleases can easily obtain a piece of land for himself, not only is labour very dear, as respects the labourer's share of the produce, but the difficulty is to obtain combined labour at any price."[3]

As in the colonies the separation of the labourer from the conditions of labour and their root, the soil, does not yet exist, or only sporadically, or on too limited a scale, so neither does the separation of agriculture from industry exist, nor the destruction of the household industry of the peasantry. Whence then is to come the internal market for capital?

"No part of the population of America is exclusively agricultural, excepting slaves and their employers who combine capital and labour in particular works. Free Americans, who cultivate the soil, follow many other occupations. Some portion of the furniture and tools which they use is commonly made by themselves. They frequently build their own houses, and carry to market, at whatever distance, the produce of their own industry. They are spinners and weavers; they make soap and candles, as well as, in many cases, shoes and clothes for their own use. In America the cultivation of land is often the secondary pursuit of a blacksmith, a miller or a shopkeeper."[4]

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[1] E. G. Wakefield, "England and America," vol. II., p. 5.

[2] "Land, to be an element of colonisation, must not only be waste, but it must be public property, liable to be converted into private property." (l. c., Vol. II., p. 125.)

[3] l. c., Vol. I. p. 247.

[4] l. c., pp. 21, 22.

With such queer people as these, where is the "field of abstinence" for the capitalists?

The great beauty of capitalist production consists in this —that it not only constantly reproduces the wage-worker as wage-worker, but produces always, in proportion to the accumulation of capital, a relative surplus-population of wage-workers. Thus the law of supply and demand of labour is kept in the right rut; the oscillation of wages is penned within limits satisfactory to capitalist exploitation, and lastly, the social dependence of the labourer on the capitalist, that indispensable requisite, is secured; an unmistakable relation of dependence, which the smug political economist, at home, in the mother-country, can transmogrify into one of free contract between buyer and seller, between equally independent owners of commodities, the owner of the commodity capital and the owner of the commodity labour. But in the colonies this pretty fancy is torn asunder. The absolute population here increases much more quickly than in the mother-country, because many labourers enter this world as ready-made adults, and yet the labour-market is always understocked. The law of the supply and demand of labour falls to pieces. On the one hand, the old world constantly throws in capital, thirsting after exploitation and "abstinence"; on the other, the regular reproduction of the wage-labourer as wage-labourer comes into collision with impediments the most impertinent and in part invincible. What becomes of the production of wage-labourers, supernumerary in proportion to the accumulation of capital? The wage-worker of today is tomorrow an independent peasant, or artisan, working for himself. He vanishes from the labour-market, but not into the workhouse. This constant transformation of the wage-labourers into independent producers, who work for themselves instead of for capital, and enrich themselves instead of the capitalist gentry, reacts in its turn very perversely on the conditions of the labour-market. Not only does the degree of exploitation of the wage-labourer remain indecently low. The wage-labourer loses into the bargain, along with the relation of dependence, also the sentiment of dependence on the abstemious capitalist. Hence all the inconveniences that our E. G. Wakefield pictures so doughtily, so eloquently, so pathetically.

The supply of wage-labour, he complains, is neither con-

stant, nor regular, nor sufficient. "The supply of labour is always, not only small, but uncertain."[1]

"Though the produce divided between the capitalist and the labourer be large, the labourer takes so great a share that he soon becomes a capitalist.... Few, even of those whose lives are unusually long, can accumulate great masses of wealth."[2]

The labourers most distinctly decline to allow the capitalist to abstain from the payment of the greater part of their labour. It avails him nothing, if he is so cunning as to import from Europe, with his own capital, his own wage-workers.

They soon "cease... to be labourers for hire; they... become independent landowners, if not competitors with their former masters in the labour-market."[3]

Think of the horror! The excellent capitalist has imported bodily from Europe, with his own good money, his own competitors! The end of the world has come! No wonder Wakefield laments the absence of all dependence and of all sentiment of dependence on the part of the wage-workers in the colonies. On account of the high wages, says his disciple, Merivale, there is in the colonies

"the urgent desire for cheaper and more subservient labourers—for a class to whom the capitalist might dictate terms, instead of being dictated to by them.... In ancient civilised countries the labourer, though free, is by a law of Nature dependent on capitalists; in colonies this dependence must be created by artificial means."[4]

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[1] E. G. Wakefield, "England and America," Vol. II., p. 116.

[2] l. c., Vol. I., p. 131.

[3] l. c., Vol. II., p. 5.

[4] Merivale, "Lectures on Colonisation and Colonies," London, 1841. Vol. II., pp. 235-314 passim. Even the mild, Free-trade, vulgar economist, Molinari, says: "Dans les colonies où l'esclavage a été aboli sans que le travail forcé se trouvait remplacé par une quantité équivalente de travail libre, on a vu s'opérer la contre-partie du fait qui se réalise tous les jours sous nos yeux. On a vu les simples travailleurs exploiter à leur tour les entrepreneurs d'industrie, exiger d'eux des salaires hors de toute proportion avec la part légitime qui leur revenait dans le produit. Les planteurs, ne pouvant obtenir de leurs sucres un prix suffisant pour couvrir la hausse de salaire, ont été obligés de fournir l'exédant, d'abord sur leurs profits, ensuite sur leurs capitaux mêmes. Une foule de planteurs ont été ruinés de la sorte, d'autres ont fermé leurs ateliers pour échapper à une ruine imminente... Sans doute, il vaut mieux voir périr des accumulations de capitaux que des générations d'hommes [how generous of Mr. Molinari!]: mais ne vaudrait-il pas mieux que ni les uns ni les autres périssent?" (Molinari, l. c., pp. 51, 52.) Mr. Molinari,

What is now, according to Wakefield, the consequence of this unfortunate state of things in the colonies? A "barbarising tendency of dispersion" of producers and national wealth.[1] The parcelling-out of the means of production among innumerable owners, working on their own account, annihilates, along with the centralisation of capital, all the foundations of combined labour. Every long-winded undertaking, extending over several years and demanding outlay of fixed capital, is prevented from being carried out. In Europe, capital invests without hesitating a moment, for the working-class constitutes its living appurtenance, always in excess, always at disposal. But in the colonies! Wakefield tells an extremely doleful anecdote. He was talking with some capitalists of Canada and the state of New York, where the immigrant wave often becomes stagnant and deposits a sediment of "supernumerary" labourers.

"Our capital," says one of the characters in the melodrama, "was ready for many operations which require a considerable period of time for their completion; but we could not begin such operations with labour which, we knew, would soon leave us. If we had been sure of retaining the labour of such emigrants, we should have been glad to have engaged it at once, and for a high price: and we should have engaged it, even though we had been sure it would leave us, provided we had been sure of a fresh supply whenever we might need it."[2]

After Wakefield has contrasted the English capitalist agriculture and its "combined" labour with the scattered cultivation of American peasants, he unwittingly gives us a glimpse at the reverse of the medal. He depicts the mass of the American people as well-to-do, independent, enterprising and comparatively cultured, whilst

"the English agricultural labourer is a miserable wretch, a pauper.... In what country, except North America and some new colonies, do the

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Mr. Molinari! What then becomes of the ten commandments, of Moses and the prophets, of the law of supply and demand, if in Europe the "entrepreneur" can cut down the labourer's legitimate part, and in the West Indies, the labourer can cut down the entrepreneur's? And what, if you please, is this "legitimate part," which on your own showing the capitalist in Europe daily neglects to pay? Over yonder, in the colonies where the labourers are so "simple" as to "exploit" the capitalist, Mr. Molinari feels a strong itching to set the law of supply and demand, that works elsewhere automatically, on the right road by means of the police.

[1] E. G. Wakefield, "England and America," Vol. II., p. 52.

[2] l. c., pp. 191, 192.

wages of free labour employed in agriculture, much exceed a bare subsistence for the labourer?... Undoubtedly, farm-horses in England, being a valuable property, are better fed than English peasants."[1]

But, never mind, national wealth is, once again, by its very nature, identical with misery of the people.

How, then, to heal the anti-capitalistic cancer of the colonies? If men were willing, at a blow, to turn all the soil from public into private property, they would destroy certainly the root of the evil, but also—the colonies. The trick is how to kill two birds with one stone. Let the Government put upon the virgin soil an artificial price, independent of the law of supply and demand, a price that compels the immigrant to work a long time for wages before he can earn enough money to buy land, and turn himself into an independent peasant.[2] The fund resulting from the sale of land at a price relatively prohibitory for the wage-workers, this fund of money extorted from the wages of labour by violation of the sacred law of supply and demand, the Government is to employ, on the other hand, in proportion as it grows, to import have-nothings from Europe into the colonies, and thus keep the wage-labour market full for the capitalists. Under these circumstances, tout sera pour le mieux dans le meilleur des mondes possibles. This is the great secret of "systematic colonisation."

By this plan, Wakefield cries in triumph, "the supply of labour *must* be constant and regular, because, first, as no labourer would be able to procure land until he had worked for money, all immigrant labourers, working for a time for wages and in combination, would produce capital for the employment of more labourers; secondly, because every labourer who left off working for wages and became a landowner, would, by purchasing land, provide a fund for bringing fresh labour to the colony."[3]

The price of the soil imposed by the State must, of course, be a "sufficient price"—i.e., so high "as to prevent the

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[1] E. G. Wakefield, "England and America," Vol. I, pp. 47, 246.

[2] "C'est, ajoutez-vous, grâce à l'appropriation du sol et des capitaux que l'homme, qui n'a que ses bras, trouve de l'occupation et se fait un revenu... c'est au contraire, grâce à l'appropriation individuelle du sol qu'il se trouve des hommes n'ayant que leurs bras.... Quand vous mettez un homme dans le vide, vous vous emparez de l'atmosphère. Ainsi faites-vous, quand vous vous emparez du sol..... C'est le mettre dans le vide de richesses, pour ne le laisser vivre qu'à votre volonté." (Colins, l. c., t. III., pp. 268-271, passim.)

[3] Wakefield, l. c., Vol. II, p. 192.

labourers from becoming independent landowners until others had followed to take their place."[1] This "sufficient price for the land" is nothing but a euphemistic circumlocution for the ransom which the labourer pays to the capitalist for leave to retire from the wage-labour market to the land. First, he must create for the capitalist "capital," with which the latter may be able to exploit more labourers; then he must place, at his own expense, a *locum tenens* on the labour-market, whom the Government forwards across the sea for the benefit of his old master, the capitalist.

It is very characteristic that the English Government for years practised this method of "primitive accumulation," prescribed by Mr. Wakefield expressly for the use of the colonies. The fiasco was, of course, as complete as that of Sir Robert Peel's Bank Act.* The stream of emigration was only diverted from the English colonies to the United States. Meanwhile, the advance of capitalistic production in Europe, accompanied by increasing Government pressure, has rendered Wakefield's recipe superfluous. On the one hand, the enormous and ceaseless stream of men, year after year driven upon America, leaves behind a stationary sediment in the east of the United States, the wave of immigration from Europe throwing men on the labour-market there more rapidly than the wave of emigration westwards can wash them away. On the other hand, the American Civil War brought in its train a colossal national debt, and, with it, pressure of taxes, the rise of the vilest financial aristocracy, the squandering of a huge part of the public land on speculative companies for the exploitation of railways, mines, &c., in brief, the most rapid centralisation of capital. The great

[1] l. c., p. 45.

* A reference to the Bank Act of 1884. In an endeavour to avoid difficulties in exchanging banknotes for gold, the British Government supported the initiative of Sir Robert Peel and in 1844 adopted an act to reform the Bank of England. It was subdivided into two independent departments: bank and emission; in addition a definite ratio was established for exchanging banknotes for gold. The issue of banknotes not secured with gold was limited to 14 million pounds. Despite the provisions of the Bank Act, however, the amount of banknotes actually depended not on the coverage fund but on the demand for banknotes in the sphere of circulation. During economic crises, when the need for money was particularly acute, the British Government temporarily suspended the 1844 Act and increased the amount of banknotes not secured with gold.—*Ed.*

republic has, therefore, ceased to be the promised land for emigrant labourers. Capitalistic production advances there with giant strides, even though the lowering of wages and the dependence of the wage-worker are yet far from being brought down to the normal European level. The shameless lavishing of uncultivated colonial land on aristocrats and capitalists by the Government, so loudly denounced even by Wakefield, has produced, especially in Australia,[1] in conjunction with the stream of men that the gold-diggings attract, and with the competition that the importation of English commodities causes even to the smallest artisan, an ample "relative surplus labouring population," so that almost every mail brings the Job's news of a "glut of the Australian labour-market," and prostitution in some places there flourishes as wantonly as in the London Haymarket.

However, we are not concerned here with the condition of the colonies. The only thing that interests us is the secret discovered in the new world by the Political Economy of the old world, and proclaimed on the house-tops: that the capitalist mode of production and accumulation, and therefore capitalist private property, have for their fundamental condition the annihilation of self-earned private property; in other words, the expropriation of the labourer.

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[1] As soon as Australia became her own law-giver, she passed, of course, laws favourable to the settlers, but the squandering of the land, already accomplished by the English Government, stands in the way. "The first and main object at which the new Land Act of 1862 aims is to give increased facilities for the settlement of the people." ("The Land Law of Victoria," by the Hon. C.G. Duffy, Minister of Public Lands, Lond., 1862.)

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LIU SHAO-CHI

REPORT ON THE DRAFT CONSTITUTION OF THE PEOPLE'S REPUBLIC OF CHINA

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